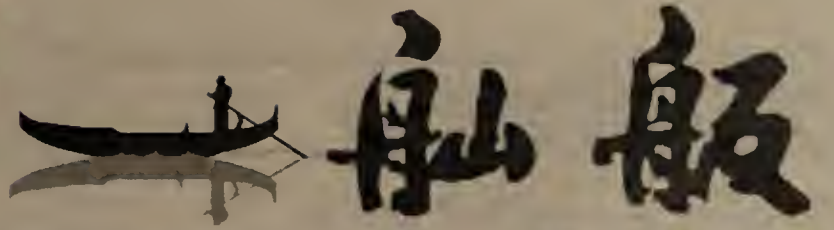


SAMPAN



The only bilingual Chinese-English Newspaper in New England 全紐英倫區唯一的中英雙語雙週報

AUGUST MOON SPECIAL ISSUE

中秋特刊



Comic

Empty Bamboo Girl

by Lillian Chan

LESSONS
ON LOVE

#25

So, if your date picks the inside, comfy seat and leaves you with the crap seat, you might want to re-consider.

8-8-11

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He just stuck her with the seat next to the bathroom!

for more ah-Lin!, become a Facebook fan at www.facebook.com/ahLinTheComic

Announcements & Event Listings

AUGUST MOON FESTIVALS

Chinatown Main Street presents August Moon Festival

When: Sunday, August 14, 10am-5pm

Where: Chinatown

MBTA Accessible (Orange Line to Chinatown, Green Line to Boylston)

Boston's Chinatown stages one of its largest events, the August Moon Festival, held around the Chinatown Gateway arch on Harrison Avenue. The celebration is traditionally a time for people to gather for moon-watching parties, with children carrying brightly colored lanterns.

According to legend, in 1368 the Chinese overthrew the Mongol Yuan dynasty with the help of messages hidden in mooncakes. These tasty disc-shaped flaky pastries, filled with sweetened bean-paste and marked on top with the symbol of the baker, have thus become the food most associated with the August Moon, or Mid-Autumn Festival. Free admission.

For more information, please call 617.350.6303 or email courtho@gmail.com.

Quincy Asian Resources Inc. presents 24th Annual Quincy August Moon Festival

When: Sunday, August 21st, 11am-5pm

Where: 1400-1600 Hancock Street, Quincy Center, MA 02169.

MBTA Accessible (Red Line to Quincy Center)

A fun-filled festival with entertainment and activities and over 10,000 in attendance. This year's event will feature a cultural area with art demos, kite making, and other activities. There will also be traditional and modern Asian music and dance performances, and a children's area with games and crafts. Local restaurants will serve various types of Asian and American cuisine, and more than a hundred vendors with giveaway gifts will participate. The festival is free, MBTA accessible, and free public parking is available, so come join us for a day of fun!

More information is available on www.quincyasianresources.org or call at 617-472-2200.

CHINATOWN

Chinese Revolution Historic Photo Exhibition

The Chinese Consolidated Benevolent Association of New England (CCBA) is holding a historic photo exhibition to commemorate the 100th anniversary of the 1911 Chinese Revolution. These photos show the struggles of Dr. Sun Yat-Sen, who established the first democratic nation in Asia. In 1910, Dr. Sun Yat-Sen visited Boston to raise funds and gather support. The photos are available for public viewing from Saturday, August 6 through Sunday, August 14 in the CCBA conference room at 90 Tyler Street Boston during CCBA office hours

BCNC Annual Oak Street Fair

Boston Chinatown Neighborhood Center (BCNC) would like to invite community organizations to participate in the upcoming 26th

Annual Oak Street Fair. We are providing a free outreach table to community organizations that want to partner with us for this family-centered event. This year's theme is: "Fun. Family. Memories. 玩.笑.家."

When: Saturday, September 17, 2011 / 11 am to 2 pm

Where: Josiah Quincy Elementary School Playground Plaza (885 Washington Street, Boston Chinatown)

Chinese Historical Society of New England - 19th Annual Meeting and Dinner

Friday, September 9, 2011, 6:00 pm

China Pearl Restaurant, 9 Tyler Street, Boston, MA

CHSNE-Waterman Scholarships, Sojourner Award, Davis Woo, Boston Knights Chinese Athletic Club, CHSNE Highlights of the Year

RSVP by August 19

Chinese Historical Society of New England
2 Boylston St., Suite G-3
Boston, MA 02116

Tel: 617-338-4339

info@chsne.org

Tufts Medical Center Nasopharyngeal Carcinoma (NPC) Free Screening

Nasopharyngeal Carcinoma (NPC) Free screening will take place Thursday, 8/18/11, 2:30-4:30pm. If you are interested in helping out at the screening, bilingual volunteers (primarily Chinese) are needed.

Please contact Cattleya Buranasombati at 617-636-1664 or CBuranasombati@tufts-medicalcenter.org

Tufts Medical Center
Department of Otolaryngology
Head and Neck Surgery
860 Washington Street, #850
Boston, MA 02111

FILMS

Boston Asian American Film Festival (BAAFF)

BAAFF and Student Immigration Movement (SIM) present a FREE community screening of 'Papers.' It is a story about undocumented youth and the challenges they face as they turn 18 without legal status. This event will be held at Tufts Medical Center at 800 Washington St. in the Wolff Auditorium on Wednesday, August 10th, at 6:30pm - 9:30pm. Screening will be followed by a Q & A with SIM. Light refreshments will be provided. Co-sponsored by Massachusetts Immigrant and Refugee Advocacy Coalition (MIRA). Please RSVP on our website www.baaff.org.

EXHIBITS

New oil paintings by Sophia Yee

Title: "NEW VISION II"

At: Piper Gallery
Cary Memorial Library
1874 Massachusetts Avenue
Lexington MA

From: August 1st - August 31st 2011

"New Vision II," new oil paintings by So-

phia Yee, is showing in the month of August 2011 at the Piper Gallery in Cary Memorial library Lexington MA. Consisting of more than a dozen works completed in the past year; Ms. Yee's new work are vibrant and expressionistic; as she says, "I took further steps in terms of technique and color usage in relation to my previous work. They are more mature, more lively give the viewer a sense of invitation and reflection." She channels her personal experiences through the prism of the Western influences of expressionism and surrealism, bringing to her paintings of flowers and other natural objects a psychological depth one would more likely expect from paintings of the human figure or from self portraits.

Yee grew up in Hangzhou China when she was a teenage, from early on she studied art through her grandfather who taught her to paint and write with fine brushes but her artistic pursue cut short during the Cultural Revolution in 70's and later she managed to come to America and continued her dream for art.

The beauty of her own native town mostly inspires her work; the famous West Lake in Hangzhou: "I grew up on the slopes of one of the green hills surrounding the West Lake. West Lake, in many ways is the focus of Hangzhou, a large placid body of water slung with footbridges and fringed with tea houses where people may sit and contemplate the water lilies, the fields, and the peach blossoms surrounding them..." as she put it. She took a trip to China early in this year to complete the work for the exhibition.

The current show at Piper Gallery is a continuation of Yee's exploration of nature as a vehicle in which to express her inner thoughts and feelings. It is this process that the Hangzhou China, School of Museum of Fine Art Boston and Tufts University educated artist will continue to investigate in her future shows.

BOSTON

Renew Boston Program

The Boston City and its partners provide qualifying residential customers with low-hassle, no-cost home energy assessments and free efficiency upgrades including insulation, air sealing, water saving devices and high-efficiency light bulbs.

What should I expect during the home energy assessment?

On the day of the home energy assessment, one of Renew Boston's professional energy partners will complete a home analysis to identify weatherization options. Following the results of this analysis, Renew Boston contractors will then provide up to \$3,500 for air sealing and insulation services.

How do I qualify?

If you live in a 1-4 family home in Boston and meet federal "low to moderate" income guidelines, then you qualify. But don't worry, even if your income is higher, we can still get you a great deal guaranteed to improve the comfort and energy performance of your

home. For more detail, please visit: renew-boston.org to check the program eligibility requirements or contact Asian American Civic Association to sign up for a home energy assessment now, and our representatives will be happy to help you out.

What home energy improvements are available?

Renew Boston and its partners provide participating residents with a range of no-cost efficiency services including a comprehensive home energy assessment and up to \$3,500 for home insulation and air sealing. Depending upon the results of the home energy assessment, customers may also qualify for a variety of other free energy efficient

SAMPAN

A Publication of the AACA

www.sampan.org

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CHINATOWN

First "Meet the Candidates" Session Attracts Active Community Participation



Setti Warren with Chinese youth at the event. (Photo by Annie Yang-Perez)

By Annie Dan Yang-Perez
Sampan Correspondent

An APIAVote-sponsored bilingual (Cantonese and English) session of "Meet the Candidates Speaker Series - U.S. Senate" took place on Thursday, July 28, 2011 at 1 PM on the second floor of China Pearl Restaurant (9 Tyler Street, Boston). Thursday's session was for Setti Warren, a Democratic candidate for the 2012 U.S. Senate Scott Brown seat, to meet the Chinatown communities. Cambridge City Councillor of Asian descent Leland Cheung also attended the session to show his support. Thursday's session was the first in the series before many others all over Massachusetts with other candidates from both parties.

Thursday's meeting witnessed effective

communication between Setti Warren and more than 35 mostly Chinese audience affiliated with various Chinatown organizations. Setti Warren is currently serving as Mayor of Newton, Massachusetts, and before he took office as Mayor in November 2009, he has had a long history of public service, including experiences as Special Assistant in the White House Office of Cabinet Affairs for President Bill Clinton, as New England Director of FEMA, as Deputy State Director for Senator John Kerry, and as a Navy Intelligence Specialist in Iraq for one year. The meeting opened with Warren's introduction of himself as a Democratic candidate for the 2012 race for the U.S. Senate seat Scott Brown won in 2010. Warren summarized his focuses as "protecting retirement security, investing in education, and creating good American jobs that can't be outsourced," as phrased on his

campaign brochure handed out to every one present, and promised at the meeting that if he is elected, he will create jobs, fight for affordable health care plans, protect Medicare, and invest in providing the youth with more opportunities and education. "We must invest in what can give people opportunities and cut waste," the candidate emphasizes.

In the following Q & A section, the audience actively participated by raising eight major questions about Warren's specific plans for matters in relation to the Chinese community. Led by Mr. Henry Yee, Co-Chair for Chinatown Residents Association, Boston, the audience asked questions about funding allocations and improvement plans for the Chinese community's housing, jobs, education, insurance, health care for seniors, taxes, social benefits, elimination of language barrier impacts, and easier transition for immigrant professionals. Warren reiterated his emphases on jobs, education for the young, and health care. In particular, he talked about his determination in bringing down Medicare costs and in protecting and optimizing the national health care reform. He proposed to reduce the Medicare costs by allowing people to purchase drugs from outside of the United States, as is the current practice in Newton. Warren also noted that now there is a serious disconnection between the top-level decision-makers and the reality in society. He stressed the importance of staying in touch with the people to guarantee the most effective funding for the most needed programs. "I'll be here early and often. This is not the only time you'll see me here in Chinatown," says Warren.

At the end of the Q & A section, a teenager named John Wang also asked a question about funding towards job training for the youth. John was one of a dozen teenagers at the meeting; they were all part of an organization called Boston Asian: Youth Essential Service (YES). When asked in a time of political apathy among the young, what had attracted him to this event, John said he wanted to get in touch with a potential U.S. Senator to be more familiar with the political scene so he can make informed decisions in a few years when he is eligible to vote. In terms of the Thursday meeting, "really great" was his overall comment. "I like the fact that this meeting is bilingual, and I like it that he [Warren] really listened and talked to us," he further explained.

That is right the purpose of this "Meet the Candidates Speaker Series," a collaborative effort between the non-partisan APIAVote and a number of Massachusetts AAPL (Asian Americans and Pacific Islanders) organizations to increase awareness of elections in 2011 and 2012, to introduce candidates for political office to the AAPL community's unique issues and concerns, and to increase voter participation and civic engagement in the AAPL community. The series' partnering organizations include Asian American Civic Association, Asian American Women's Political Initiative, Boston Asian: Youth Essential Service (YES), Boston Chinatown Neighborhood Center, Cambodian Mutual Assistance Association, Chinese Progressive Association, and Korean American Citizens League of NE.

ANNOUNCEMENTS CONTINUED FROM PAGE 2

products.

How do I sign-up?

Please contact Asian American Civic Association to sign up for a home energy assessment and answer a few quick questions. Once you sign-up, one of our professional energy representatives will verify your program eligibility, discuss energy savings opportunities with you, and arrange an energy assessment for your home.

Program Eligibility Requirements

Boston residents who live in a 1-4 family dwellings.

To meet the 60-120% of the area median income (AMI) in Boston (see the income eligibility guidelines chart below for more detail), then you qualify for a free home energy assessment and improvements.

Household Members

Household Members	Income
One-person household	\$30,751 to \$61,502
Two-person household	\$40,213 to \$80,426
Three-person household	\$49,675 to \$99,350
Four-person household	\$59,137 to \$118,274
Five-person household	\$68,598 to \$137,196
Six-person household	\$78,060 to \$156,120

Landlords serving income-eligible tenants can also take advantage of Renew Boston services to improve the energy performance of

their properties. Tenants interested in participating must have landlord approval for energy efficiency improvements installed in the home.

How can I lower my energy bills if I don't meet these eligibility guidelines?

Generous incentives are also available for Bostonians who do not meet these eligibility criteria above. Homeowners and landlords serving residents who fall below the Renew Boston Residential program guidelines can contact Asian American Civic Association for information of other eligible programs.

Bostonians who fall above the program income guidelines may still be eligible for MassSAVE®, a utility-sponsored efficiency program that advises residents on ways to reduce their energy bills and provides up to 75% of the costs of many home energy improvements.

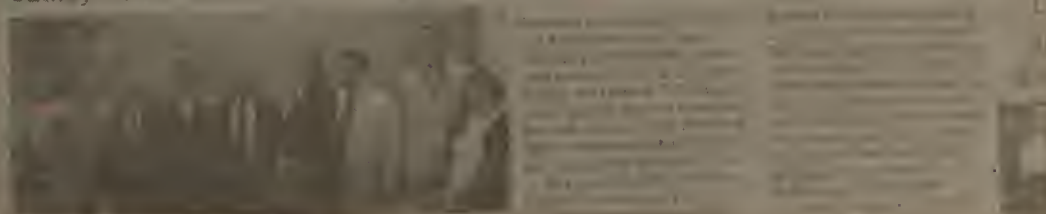
Regardless of your income, the first step is to contact Asian American Civic Association for Renew Boston at 617-426-9492 ext 228-or 0; or email: ken@aaca-boston.org or visit us at 87 Tyler Street 5/Fl., Boston, MA 02111. We are happy to help you get the best deal for home energy improvements.

SAMPAN

The only bilingual TO SUBMIT AN EVENT LISTING

E-MAIL news@sampan.org

Cathy Bank to host free basic legal considerations workshop for small businesses



玫瑰肯尼迪格林威管理局正與華埠社區合作籌款為唐人街公園購買額外的桌子、椅子和遮陽傘。如果您願意捐助貢獻，請聯系格林威領導委員會的James Chan (jchan@dcglo.com)或者管理局規劃設計主任Linda Jonash (ljonash@rosekennedygreenway.org)。

捐款\$5,000或者以上，您將被標識在唐人街公園必珠街入口處的永久標志以及花園標志上。捐款\$100 - \$4,999，您將被標識在唐人街公園標志的公告板上，為期一年。捐款必須在9月1日前全額支付，才能享有在公園標志上的認可。

我們歡迎您的參與，讓唐人街公園變成一個迷人的地方。

The Rose Kennedy Greenway Conservancy is collaborating with the Chinatown community to fundraise for the purchase of additional tables, chairs and shade umbrellas in Chinatown Park. If you would like to contribute, please contact James Chan (jchan@dcglo.com) on the Greenway Leadership Council or Linda Jonash, Director of Planning and Design for the Conservancy (ljonash@rosekennedygreenway.org).

Donations of \$5,000 or more will be recognized on the permanent Chinatown Park sign at the Beach Street entrance and on an additional sign in the planter bed. Donations of \$100-\$4,999, will be recognized on the bulletin board of the Chinatown Park sign for a period of one year. Donations must be paid in full by September 1st to include recognition on the park signs.

We welcome your participation to make Chinatown Park an inviting place for all park users.

COMMUNITY

International Leadership Foundation Dinner Sheds Optimistic Light on the Next Generation in Cross-Strait and Sino-US Relations

By Alissa Greenberg
Sampan Correspondent

Clad in a dress shirt and blazer, his hair molded into soft spikes, 24-year-old Kevin Hsu told me shyly, "Citizens are so polite here. When we see people give speeches, our teachers always call for a round of applause... So I learned that in America we have to have gratitude. We cannot take things for granted." It was just one of the many valuable lessons that Hsu, who is currently studying in Taipei, learned in his first few days on an International Leadership Foundation-sponsored trip to the United States. He and about 40 Taiwanese and Chinese peers had already spent three days in New York meeting with business executives and visiting the New York Stock Exchange. Now they were milling about in freshly-pressed suits or neatly-ironed skirts inside a Harvard Kennedy School event hall, waiting to tuck into a barbecue buffet on a night that represented unique and historic moment in cross-strait relations.

The ILF is a non-profit organization that awards 40-50 scholarships per year to Asian students in order to foster leadership, public service, and entrepreneurship, and their trip's itinerary offered many opportunities to learn about American public policy and politics. The organization is establishing a new chapter in association with Harvard, so this year's trip included a stop in Boston to see the university and see a few sights. Seeking to pack as much as possible into

one fortnight (perhaps too much so—one student called the schedule "a bit pushy"), the itinerary called for the students to board a bus to Washington DC the morning after the dinner, where they were to visit the Departments of Commerce and Transportation and meet powerful figures such as Senator Nancy Pelosi.

In her introductory speech, ILF director Chiling Tong praised Boston's rich political history, saying, "If we want Asian youth to understand America, we need to have a chapter here." Ms. Tong went on to compare the ILF Harvard dinner to a state dinner she recently attended for PRC President Hu Jintao. "Those people shape history now," she said, addressing the ILF students. "But I see that another 20 or 30 years from now you will shape the history of US, China, Taiwan. So I ask you to consider: how can we conquer the obstacles and misconceptions in our way?"

It was a theme that carried through the speeches given by the evening's speakers. Cambridge City Councilor Leland Cheung called for the countries to learn from one another, saying, "We can learn how to deal with rapid change from China, and China can learn from US about the importance of questioning the status quo." Vermont State Representative Mitzi Johnson agreed, adding that the ILF students should think carefully about their priorities and "how to bend the world to [their] ideals."

The period designated for speeches ended with brief remarks by two students from the

ILF program, Shanghai native Yini Qiu and Hsu, the spiky-haired student from Taipei. While Hsu expressed his awe at being chosen for the program, Qiu wondered at the intensity of the friendships she had made in only a few days. "Today only is only the fourth day out of two weeks," she said. "And already I can't imagine what it will be like to say goodbye to these people. The time we spent together will be the gem of my entire life."

In private interviews, both Hsu and Qiu expressed their surprise at the strength of connections they had made with their cross-strait counterparts—perhaps the most compellingly authentic component of an otherwise carefully-orchestrated evening.

"I'm frustrated by the usual lack of interaction between Chinese and Taiwanese people," Hsu said. "I want to learn from my Chinese friends and to teach them, too. I think Chinese people can teach me to be hardworking; in China, they have almost 10 million university students...so everyone works hard to change their lives." In turn, Hsu expressed his desire to teach his new Chinese friends "how democracy works, how we vote for the legislature and the president." He cited the upcoming 2012 dual Taiwanese presidential/legislative elections as a watershed moment to be proud of, saying, "I want to tell them that we will have this change we want."

Qiu separately expressed similar sentiments about her Taiwanese peers. "We come from different places and different societies, but we are the same age, share the same lan-

guage, and love the same superstars. There are fewer barriers than I imagined," she said. "At first we treated each other very carefully because we didn't know where we stood.... The first night at dinner all the Taiwanese and all the Mandarin students sat together." She gestured around her, to a throng deep in discussion. "Now look at us—all mixed up. We talk as if we've been friends forever."

Of the things she hoped to learn from her Taiwanese friends, Qiu mentioned one specific cultural difference. "I think the Chinese perspective is less traditional. Many cultural things were removed by the revolution, but these things were preserved there [in Taiwan]. I want to learn from my Taiwanese friends about the traditions we've lost," she said. But Qiu hoped to teach, as well. "People from all over the world don't know about China. I want to teach them about what and who we are."

Although great lengths remain to be bridged between the two countries, the evening engendered an atmosphere of optimism and, perhaps more importantly, friendship. As Hsu said in his speech, "I anticipate that one day I will have great impact on cross-strait relations, and ILF will help me achieve that goal. I want to tell the students from China: this relationship we are building, we must sustain it. We have a common responsibility to the future of our countries and to the world."

Tufts Medical Center names Eric Beyer as new President and CEO

Tufts Medical Center and Floating Hospital for Children announced on July 22 that Eric J. Beyer has been selected as its next President and Chief Executive Officer – assuming leadership of the hospital October 1 as outgoing President and CEO Ellen Zane retires. Beyer has been President and CEO of the Tufts Medical Center Physicians Organization since 2005, and in this role he has been a key architect of the hospital's strategy throughout his tenure.

"This is a very exciting time for Tufts Medical Center. Our Board of Trustees and search committee worked diligently to determine the best candidate for this impor-

tant position and determined that Eric Beyer, one of our own, was the president and CEO we wanted for the future," said Tom Hollister, Chairman of the Tufts Medical Center Board of Trustees. "Eric is an experienced, talented and driven leader with extensive knowledge of this dynamic health care market and Tufts Medical Center's strong position. He is highly respected throughout the region and is exactly the leader the Medical Center needs to guide it during this time of great change in the health care environment."

Beyer's role in building a regional presence for the Medical Center has been critical to its success. His talents helped to form New

England Quality Care Alliance, Tufts Medical Center's physician network, and grow it from 120 community physicians to 930 community physicians. The network, one of the largest in Massachusetts, has a total of nearly 1,500 physicians including Tufts MC faculty. Beyer also served as one of the chief architects of Tufts Medical Center's Distributed Academic Medical Center™ model, which builds strategic partnerships with community hospitals and doctors to keep more care in the community. Over the past several years, Beyer has helped form partnerships with seven community hospitals throughout Eastern Massachusetts.

Beyer has also worked to maintain close ties between the Medical Center and Tufts University School of Medicine. Tufts MC is the principal teaching hospital for TUSM, and Zane, Beyer and Dean Harris Berman recruit and evaluate the organizations' physician leaders together.

Beyer received an MBA from State University of New York at Albany and is a graduate of LeMoyne College. He holds a bachelor's degree in science. He and his wife, Julie, live in Wellesley with their two sons.

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Professional Staffing Group values the vitality and strength of a diverse workforce. People from diverse backgrounds are encouraged to apply.

There's no one else like you.

Neighborhood Health Plan is interviewing for the following positions:

Director of the Customer Care Center

Manage highly-motivated, effective to deliver excellent service. Ensure service level expectations are achieved. Collaborate with various departments defining, implementing & measuring outreach/education programs.

Knowledge of call center metrics, leading practices & relevant technologies. 8-10 years related experience in high volume call center managing staff, managers & supervisors. Health care background strongly preferred.

Senior Health Plan Benefits Administrator

Responsible for maintaining benefits documentation that defines what services are covered & the business rules for those services. Maintains an easily accessible/intuitive central repository of benefit information. Ensures that NHP's integrated care administrative transaction system is configured appropriately by reviewing end user test results that support the intention of the benefits.

* Must have extensive HMO experience & business/industry acumen & technical skills. Prior experience w/designing benefits & regulatory requirements along w/establishing benefits policy or managing benefits are critical & required for this role. Knowledge of HCPCs, CPT, ICD-9, ICD-10 coding related to medical billing & benefits.

To apply, please visit nhp.org



Neighborhood
Health Plan

Your health. Our promise.

NHP's mission targets a diverse population and our employees are just as diverse. As an equal opportunity employer, NHP recognizes the power of a diverse community and encourages applications from individuals with varied experiences, perspectives, and backgrounds.

COLUMNS

Teaching Your Teenagers About Money

By Michael Tow
Sampan Contributor

Sure, I know what you're thinking: I can't even talk to my teenagers, let alone teach them something. While it may seem like everything is going into one ear and out the other, having your teenagers learn about money and good money habits will give them a huge advantage in life. Here are some ways and ideas to teach your teenagers about money.

Open a savings and checking account
Open a savings and checking account under your teenager's name or if they're younger in a joint account with you. When they get their statements go over how to read the statements, review checks, understand fees and balance accounts. They will also see how interest earned on their accounts can help their money grow.

Allowance
Having an allowance for a teenager is very important. It's crucial for them not to look at you and your spouse as a bank ATM where they can make withdrawals at without any concept of money. You need to make sure you make clear what the allowance needs to cover. If it is snacks at the store, movies with friends or songs for their iPod, they will need to make the money last. By giving them a regular allowance at the same time every month will quickly teach your teenager about the idea of budgeting. If they overspend and need money for non emergencies, don't bail them out and let them learn the consequences of poor budgeting.

Help contribute to their college savings accounts
If you've followed my advice from my articles, you have already set up a 529 or other type of college savings account for

your child. But it doesn't have to be all your contributions. Have your child contribute a portion of his or her paycheck or allowance into the 529 plan.

Talk about the pitfalls of Debt
While new credit card laws make it more difficult for someone under 21 to obtain a credit card, millions of dollars are still spent each year marketing credit cards to young adults. The giveaways and gimmicks seem like a great deal, especially if they have friends who have credit cards, but teenagers need to understand the potential repercussions. A few conversations with your teenager about the pitfalls of debt can go a long way.

Open an IRA
If your teen is working he or she can open up and make contributions to an Individual Retirement account like a Roth IRA. They can learn about dif-

ferent types of investments like Mutual Funds, ETF's and stocks and also tax free growth and the power of compounding.
It's a travesty to me that school curriculums do not teach children about the basics of financial literacy. So it doesn't surprise me that a recent study showed that the average young adult had about \$3,000 of credit card debt when they finished college. So without the help of schools, it's so important parents talk to their teenagers about money. Try some of the suggestions above and let me know your results.
If you have a question or topic that you would like me to discuss in a future article please email me at mtow@newbostonfinancial.com.

CERTIFIED FINANCIAL PLANNER Michael Tow can be reached at 617-734-4400 or www.newbostonfinancial.com

Cutty's- A Brookline Village Gem



Cutty's Broccoli rabe sandwich. (Photo by Anna Ing)

By Anna Ing
Sampan Contributor

Cutty's is an amazing neighborhood gem nestled in Brookline Village (284 Washington Street, Brookline, MA 02445 (617) 505-1844). With their high quality, delicious and local fare thought up by owner Charles Kelsey, a former editor at Cook's Illustrated Magazine and a Culinary of Art Institute graduate, it is not your run of the mill sandwich lunch spot. They have a simple menu that has something for everyone with daily specials ranging from Broccoli Rabe or Pork Torta sandwiches to the Saturday Only Pork Rabe and Pork Fennel sandwiches.
Since last year, sandwich aficionados have been flocking to Cutty's. From their amazing tomato soup, which my picky sister even raves out it to their lovely sandwiches, there is something for everyone. After one sip of the tomato soup, you can never go back to Campbells again. The popular Roast Beef 1000 sandwich is elevated to a foodie's delight with great attention to flavor in every bite! First is the lightly toasted black pepper

brioche, then the thinly sliced roast beef, sharp cheddar, Thousand Island dressing topped with the lovely crunchy shallots to complete this sandwich. The ingredients all harmonize so well together that it is no wonder this sandwich is their top seller!
One daily special sandwich is their Broccoli Rabe (vegetable used in Chinese and Italian cooking) sandwich. The slightly bitterness of the sauteed broccoli rabe is mellowed when combined with the mozzarella cheese and topped with the yummy tomato jam in a warm sesame bun, making it a satisfying meal. If you don't want a sandwich, then try their Wheat Berry Beet over some *mesclun* ("mixture" of an assortment of young salad leaves) greens. (Wheat berry is the entire wheat kernel and is an excellent source of fiber.) The simplicity of the wheat berry and beets is both delicious and nutritious!
Cutty's boasts delicious and quality food, quick and friendly service with a smile while having consistent attention to details in their flavorful menu offerings with the most expensive item being \$8! If you happen to be in the Brookline Village during lunch time, check out Cutty's!

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Image: colored scanning electron micrograph (SEM) of a lung cancer cell.

oncology focus

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COLUMNS

“Diamond and Damion”

By Sharldine Desire
Sampan Youth Writer

CHAPTER 5: DI

“I can’t believe we’re here. It’s so pretty!” I sighed, “How did you even think of this? You’re amazing!” He humbly shrugged his shoulders and motioned me inside.

I was grinning like crazy. It was clean! The floor was swept, the fireplace cleaned out with firewood inside it. Our old wooden table was there and on the floor were two sleeping mats for our sleeping bags. I smiled at Dami. “When did you do this?”

“On my way home to get my stuff,” he replied. He could really clean. He was going to make a great husband for whoever would get to have him... “We better get some sleep,” he said, “We’ve got a big journey ahead of us.”

At those words, the reason we were here came back to me: Daisy. We began unpacking our sleeping bags and getting ready for bed in silence. But it wasn’t a tense or awkward silence; it was as if we could understand each other without saying much.

When we were both tucked away in our sleeping bags, side by side near the warmth of the fire, I knew we were both in our own thoughts. Dami was the most amazing person I knew. He was giving me a chance to save my sister and had saved me seven years ago. He was the only person I always wanted to be around, the only person that could cheer me up and make me happy. He was the best thing that ever happened to me. That’s why I loved him and that’s why I sometimes felt like I didn’t deserve him. I looked at Dami and found him looking at me. We laughed at each other and got quiet for a little while. But I felt like telling him something.

“Dami,” I said, “Thank you.” He looked at me, confused. “For what?”

“For this...for everything. I don’t know what I’d do without you...”

He sat up to look at me. “Di, you’re what keeps life interesting for me,” He smiled, “I don’t know what I’d do without you either.”

I smiled, dying to hug him for saying that. And for about two seconds I felt like I could tell him... “Dami...” I said my eyes glued to his.

“Yes...?” he asked, his gorgeous face lit by the fire.

I chickened out. “Goodnight. And thanks again...for everything.” I closed my eyes.

“Goodnight, Di. And you’re welcome.”

That night I dreamed of us holding hands. It was probably the thousandth time I had that dream but this time... we were near the edge of a cliff when it happened.

CHAPTER 6: DAMI

I woke up earlier than Di the next morning, letting her get an extra hour of sleep. I did it primarily because I knew it would be a very long day and she’d need every bit of energy that she could get. But I also didn’t want to wake her at all. She looked so peaceful and content enveloped in her sleeping bag. Her breathing slow and even, her eyelids closed with lashes on her cheeks, her hair sprawled across her pillow and her beautiful mind absorbed in whatever dreams it came up with. Waking her up would pull her from all of that; bring her into the unpleasant reality that was this mission. So I stalled: putting my sleeping bag

away, cleaning up at the nearby creek, getting dressed, getting the breakfast materials out, starting the fire... But as the sun started to rise higher in the sky, I knew I had to wake her up.

As I walked over to kneel beside her, I wished again that I could touch her. That I could gently shake her from her dreams rather than shout. I sighed and after sadly regretting what I had yet to do, I whispered, “Di, wake up.” She didn’t stir. “Wake up Di; we’ve got to get going!” I whispered louder, but to no avail. I didn’t even consider trying to poke her awake with something, we learned a long time ago that it didn’t work. It was like we were in two separate glass boxes. Nothing I was holding, nothing I had on, nothing that I possessed could penetrate her box, except my voice. “Di,” I said, volume escalating, “Di, wake up.” Her eyelids fluttered a little. “Diamond!” She shot up erect in her bag, startled, her eyes wide with surprise and confusion. “I’m sorry,” I said quickly, “I didn’t mean to scare you, but you just wouldn’t...”

She smiled slightly and then rubbed her eyes. “It’s okay. I know I sleep like a rock.” She laughed a little, her eyes shiny and unclouded now. I refrained from letting them mesmerize me, like they always did. I told her that she should get ready and that it was almost time to go. “Right,” she said, as if she only just remembered what we were doing here. She got out of her bag and grabbed a change of clothes and a toothbrush, which she stuck in her mouth. She walked out the door, fingering her messy curls and I returned to making breakfast: oatmeal.

As I fed the fire, I looked around the cottage, remembering Di and me as children. We used to pretend that we were married, calling each other “dear” and “honey” like we heard our parents do. Bennie, of course, was our baby half the time and our dog the rest of the time. He liked being the baby better. It was hilarious. Di would pretend to cook and I’d pretend to work, and when I’d come home she’d ask me, “What would you like for dinner, honey?” And we’d crack up, never believing it would ever happen, getting married? Please! In our five year old minds that was absurd. The oatmeal was almost ready by the time Di came back, face gleaming and hair tied back into a high cascading ponytail.

“Hi, honey, what would you like for breakfast today?” I asked. She laughed, catching on immediately.

“Hmm, I don’t know,” she said like she actually had a choice, “but oatmeal sure sounds good.” She grinned at me as I scooped some into a bowl for her. “You remember that?” She asked quietly.

I nodded. I remembered everything that ever passed between us. It was kind of hard to forget when I analyzed it so much later. We sat down on her sleeping bag, which was yet to be put away and ate our breakfast. We talked about Bennie and how fun it used to be to just come here and run away from the rest of the world; just me and her, best friends. We fell silent for a while, Di’s fingers tangled in her hair, her eyes staring far into space. Something was definitely on her mind. When we finished we took all the dirty dishes to the creek to wash them. We then got ready to go, for it was probably almost six-thirty. We stood by the door, taking one last look at our cottage. “I’m going to miss it,” Di said, smiling at me. I smiled back.

“We’ll come back again, after it’s all over.” She nodded and we turned to go. Walking to the station, where we’d take a carriage that would lead us to the mountain.

We walked quietly through the forest, taking a short-cut that led straight to the station. Di was getting better at

not stumbling so my anxiety lessened, and I could concentrate on her face which tortured me with questions. She’d glance at me almost as often as I glanced at her, sometimes smiling, sometimes frowning, and sometimes...she gave me this look that I just couldn’t comprehend. The same look she gave me that morning when I almost told her I loved her, the same look she had on last night before she said goodnight. This look gave me hope that maybe she felt the same way...it tormented me when she looked at me like that. In a good way.

Almost no one was out, it being so early, only the milkman and storekeepers, opening their shops. Many of them greeted us, curiosity on their faces, but we walked away too quickly for them to ask what we were doing out so early and why we had camping bags on our backs. We reached the empty station by seven and we only had to wait a few minutes for the carriage to come and we paid our fare and got on, quickly. We each took a window seat and placed our large bags between us. I looked at Di as the carriage began to move down the road again. “Here we go,” I said, realizing there was no turning back now; that this had to work. I wouldn’t be able to live with myself if I took Di away from her sister for nothing. It had to work. Di nodded, smiling sadly. She looked out the open window back toward our village, back toward her house, back toward Daisy. “She’ll be fine,” I assured her. She took a deep breath and nodded again, her eyes so sad it was painful.

“She’ll be just fine,” she whispered to herself. She laid her head on the window and started twisting her long brown hair around her fingers, staring out the window. I looked outside for a while, momentarily taken back by the morning. Mist clouded the whole scene, making everything look unreal. Green peaked through it was we moved along, identifying trees and grass and bushes. The mountains, tall and lush, were caressed by the clouds around them. The morning should have calmed me but it only made me question something else. How could a world so beautiful contain such sorrow? How dare it continue while Di’s life, and therefore mine as well, was falling apart at the seams? I looked out again searching for an answer, and taking in the image with new eyes, I found it. The mountains climbed out of the deep ocean of mist, declaring their dominance as the clouds danced around their peaks, threatening to hide them. The mist wasn’t caressing them; it was drowning them and everything else. But the mountains continued to climb, like they had the will to survive, regardless of the obstacle. I instantly felt better.

“Dami...?” Di’s voice surprised me and I turned my head to look at her. Her brown eyes getting that look again. “Do you...um...think...”she started.

“Do I think what?” I asked, curiosity peeked by the slight coloring of her face. She looked away for a second before flashing her eyes on me again. She took a breath.

“I was just wondering, do you think there could be something in the mountain...for us?”

I blinked, surprised again, “Us...?”

“Yeah...to break the curse...or whatever it is. Do you think so?”

I thought for a moment, taking in her words. “I don’t know,” I said to her finally, “but...I sure hope so.” I smiled, meaning it more than anything.

She smiled back. “Me too. It would be the best thing ever,” she said. She blushed more deeply and turned away to look out the window with a smile now on her beautiful bright caramel face. Her fingers still pulled at a lock of her hair.

Smoking and Asthma

Tufts Medical Center

You may have family photo albums full of people smoking at every type of event, from birthday parties to company picnics. That’s because smoking was once accepted pretty much everywhere — even in doctor’s offices. But that changed as we learned more about the health problems it causes.

If you have asthma, smoking is especially risky because of the damage it does to the lungs.

When someone smokes, he or she may cough, wheeze, and feel short of breath. This is because smoke irritates the airways, causing them to become swollen, narrow, and filled with sticky mucus. These are the same things that happen during an asthma flare-up. That’s why smoking can cause asthma flare-ups to happen more often. Those flare-ups may be more severe and harder to control, even with medicine.

If You Smoke

You may have started smoking because all your friends do or because you grew up in a house where lots of people

smoked. Some people try smoking because they are curious or bored. No matter why you started, if you’re thinking about quitting, it would probably help your asthma.

Smoking can undo the effect of any controller medicine you’re taking. It also can force you to use your rescue medicine more often. It can also disturb your sleep by making you cough more at night and can affect how well you perform in sports or other physical activities. Worst of all, it can send you to the emergency department with a severe asthma flare-up.

If you decide to quit smoking, you don’t have to go it alone. Seek the support of others who are also trying to quit. You also might ask your doctor about medication or different strategies that can help you crave cigarettes less.

If Other People Smoke

Even if you don’t smoke, you may still run into smoky situations in restaurants, parties, or even at home if one of your family members smokes. Secondhand smoke is a known asth-

ma trigger, so you’ll want to avoid it as much as possible if you have asthma.

If you hang out with smokers or have a family member who smokes in the house, you are likely to have more frequent and severe asthma symptoms. You may have to take more medicine and your asthma may be harder to control. Finally, you may find yourself at the doctor’s office or emergency department more often because of asthma symptoms.

There’s not much you can do about other people’s behavior, but you should let your friends and family know that what they are doing is making your asthma worse. Ask them not to smoke in your house or car. It’s your air, after all.

Article funded through the Asian Health Initiative of Tufts Medical Center

FEATURE

Linking Downtown Growth To Community Empowerment

The story of the Chinatown Trust Fund is intertwined with the rise of Chinatown. In the 1950s and 1960s, highway construction, institutional expansion, and urban renewal caused great upheaval and displaced one-third of the population. In 1987, visionary community members formed a minority-owned joint venture and seized a unique opportunity to build on a vacant land parcel while creating specific community benefits for Chinatown. Seventeen years later, the developers delivered those benefits in the form of a Community Development Fund and a Child Care Fund, and by sharing a significant portion of their profits from their investment in building an office tower that connects Chinatown to Boston's financial district.

Urban planners describe the 1980s as the New Boston era, when downtown real estate attracted over \$7 billion in capital investment projects, and the economy supported 7,000 new professional service jobs each year. When Raymond Flynn was elected Mayor of Boston in 1983, he appointed Stephen Coyle, a savvy FHA veteran who was committed to economic justice, as director of the Boston Redevelopment Authority. Flynn and Coyle shared a vision of development that balanced downtown prosperity with neighborhood needs.

In 1985, Mayor Flynn and Governor Michael Dukakis signed an historic agreement to link the development of a vacant parcel in Roxbury to the redevelopment of surplus parking areas at Kingston and Bedford streets. The Chinatown linkage parcel became known as One Lincoln Street.

Community leaders worked alongside city planners as equal partners, formulating strategies that would promote wealth creation, stronger families, and culturally responsive program services. They also brought technical expertise to the developer selection process, which took two years to complete.

In response to a challenging Request for Proposals, Columbia Plaza Associates crafted a comprehensive land development and community benefits agreement that has never been duplicated in Boston. They agreed to share their profits with the neighborhood to create affordable housing, job training and business opportunities, equity participation by community groups, and access to construction jobs and permanent jobs resulting from the development of One Lincoln Street. They further agreed to contribute affordable housing and job training benefits to the city as a whole.

After five years of strategic planning, community oversight and investment partnership, the real estate market crashed, and the project stalled from 1993 to 1999. Few believed that the project would be completed. But once the economy rebounded, the developer's vision became a reality. One Lincoln Street is one of the most successful real estate development projects ever accomplished in Boston. It was sold, on Super Bowl Sunday 2004, to American Financial Realty Trust for \$705 million and was already leased 100% to State Street Corporation. A subsequent sale by American Financial Realty netted \$889 million.

CI Associates, as community equity partners, realized profits from the sale

and distributed \$1.7M of those profits in significant capital support, and also program support, to many Chinatown service organizations.

PROMISE KEPT

The community benefits agreement with the development team specifically provided for affordable housing and cultural education, leading to the building of Oak Terrace and the Chinatown Community Education Center.

In 2004, Columbia Plaza Associates, Kingston-Bedford Joint Venture and CI Associates contributed \$2.6 million to the Community Development Fund for Chinatown. With interest earned to date, the Community Development Fund has provided more than \$2.8 million in loans and grants to local organizations for capital projects, youth and family services, cultural and community events, public safety, job training, ESOL and adult education, and business district improvement. Substantially all of the Community Development Fund has now been put to use for the benefit of the Chinese community.

Profits from the One Lincoln project also contributed \$1.2 million to the Child Care Fund for Chinatown. These funds will make quality child care more affordable for Chinatown residents. As with the Community Development Fund, Child Care Fund grants will be awarded through an open and competitive proposal review process.

THE NEXT CHAPTER

Chinatown residents invested two years of time and talent to develop *Chinatown Master Plan 2010: Community Vision for the Future*, a new Master Plan to respond to expansive plans for neighborhood development. All voices were sought and respected - particularly the cultural perspectives of Chinese elders and the social concerns of youth. The 2010 Master Plan reflects community goals for preserving the character of Chinatown for both longtime residents and recent arrivals. At least 9 large-scale projects have been approved by the Boston Redevelopment Authority since 2001. Developers have proposed smart-growth projects with community benefits that include affordable housing, construction and permanent jobs, attractive open spaces, new streetscapes, and a variety of new retail services.

THE CHINATOWN TRUST FUND AT A GLANCE

The Chinatown Trust Fund Committee was established by the state legislature in 1990. The Committee is a volunteer Board of Trustees who were appointed by Governor Jane Swift and Mayor Thomas M. Menino. The state elected officials who represent Chinatown are Trustees ex officio.

The Trustees are: Peter Bak Fun Wong, Principal of the Josiah Quincy Upper School; William Moy, Chinatown Neighborhood Council Co-Moderator; Richard C. Chin, Director of Community Development at the Wang YMCA; Linda Chu, Director of Human Resources at the South Cove Community Health Center;

David Moy, Senior Program Officer at the Hyams Foundation; Sonia Chang-Diaz, State Senator; and Aaron Michlewitz, State Representative.

Since 2004, the Trustees have awarded a total of 56 grants. A detailed list can be found on page 9.

The majority of funding - \$1,836,470 - has been distributed for 10 capital projects. The projects included office condos, building improvements and renovations, a new job training and education center, and a loan commitment for elderly housing.

Significant funding - \$ 625,300 - has been provided for Youth Development, Family Services and Cultural Events. A total of 31 grants were made to organizations that provide education, recreation, counseling, summer camp, and cultural programs.

English Language Instruction and Job Training programs have received \$174,293. A total of 7 grants were made for these services.

Grants for Public Safety and Business District upkeep totaled \$135,459.

Administrative expenses - consisting of financial, project management and facilities costs - totaled \$73,555.

PROGRAM HIGHLIGHTS

Capital Grants

Capital grants were provided to: Boston Asian Youth Essential Service, Chinese Progressive Association and Boston Chinatown Neighborhood Center to move their offices to The Metropolitan, a mixed-use, 23-story high rise that was developed by the Asian Community Development Corporation. Other capital grants were made to the Wang YMCA, the Chinese Community Education Center (Kwong Kow Chinese School and Asian American Civic Association), the Chinese Consolidated Benevolent Association, and American Chinese Christian Educational & Social Services.

Mount Hope Memorial

More than 1,500 Chinese immigrants have found their resting place at Mount Hope Cemetery since 1930, including the first sojourners who settled in the Boston area. Motivated by the sad state of the burial grounds, in 1989, a group from the Chinatown community led by Davis Woo and David S.Y. Wong set out to clean up and beautify them. Its members and youth volunteers have indexed the burial plots and reset misplaced tombstones to their foundations. After nearly 18 years of effort, the new Chinese Immigrant Memorial was dedicated at Mount Hope in March 2007. The Chinatown Trust Fund was a major contributor to this project of The Chinese Historical Society of New England.

Chinatown Crime Watch

The Trust has also supported the highly effective Chinatown Crime Watch through grants to the Chinese Consolidated Benevolent Association.

The Crime Watch was established in 2005 during the filming of *The Departed*, which was loosely based on a Hong Kong

film entitled "Infernal Affairs."

Residents enthusiastically responded to the call for volunteers to patrol the neighborhood on foot and on bicycles to root out the vestiges of Combat Zone vice, make the community safer for everyone, improve the business climate, and also to represent the city well during the National Democratic Convention. The number of violent and property crimes in Chinatown hit an all-time low in January 2009, and has decreased more than 50% from January 2008, according to the Boston Police Department. Boston Police Captain Bernard O'Rourke said the lower crime rate can be traced to efforts of both the police and Chinatown Crime Watch.

ESOL, Job Training and Education

The Trust has funded ESOL classes at Boston Chinatown Neighborhood Center and American Chinese Christian Educational & Social Services.

Additional support was given to job training and education programs at Asian American Civic Association, Kwong Kow Chinese School and Boston Asian: Youth Essential Service.

Chinatown Adventure

The Chinatown Trust provided annual support from 2004 to 2010 for Chinatown Adventure, an affordable and feature-rich summer camp program provided by the Phillips Brooks House Association at Harvard University. Many campers have attended high-ranking colleges and universities, including Harvard, and have returned to Chinatown Adventure as counselors and program directors.

Support to the Community

Additional support for community, family, and the Chinatown business district was given to Asian Task Force Against Domestic Violence, Boston Chinatown Resident Association, Asian Community Development Corporation, Chinatown Main Street, Que Shing Music and Opera Group, Josiah Quincy School Association, Benevolent Asian Jade Society of New England, and the Asthma Prevention and Management Initiative through South Cove Manor Nursing Facilities Foundation.

This article is adapted from The Chinatown Trust Fund Report to the Community 2004 - 2010 with reprint permission from the Chinatown Trust Fund.

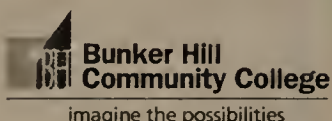
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AUGUST MOON SPECIAL

Rediscovering the Moon

By Annie Dan Yang-Perez

When my editor asked me to write about my “hometown Mid-Autumn Festival traditions,” my brain went blank for a minute. Growing up in the cosmopolitan Shanghai, I have not had a strong connection with the traditionally Chinese. In a city where life is so dazedly busy, where space was so unfortunately limited, and in a culture where everything foreign (from Christmas to coffee) is considered more “fashionable,” few have the luxury or willingness to explore our Chinese roots. As a result, my family’s Mid-Autumn Festival celebration – or any other Chinese holiday celebration – has to be reduced to the core. Year after year, we repeat the same routine of gathering at my grandparents’ place for a warm three-generation family dinner, eating mooncakes, watching the extravagant gala on CCTV (China Central Television), while ritually glancing at the moon a few times. Before I left Shanghai for the United States three years ago, my big family would invent all kinds of occasions for a family reunion every three weeks or so, which makes the Mid-Autumn Festival no longer so special as a family-uniting holiday for us. We are close and happy without it.

Three years ago, I moved away from home for the first time and came to the States for my studies. Being so far away from home, I developed so much new appreciation for things I have always taken for granted before – my parents, my big happy family, Chinese food, Chinese manners, Chinese traditions, etc., etc. – and Mid-Autumn Festival, being the Chinese Thanksgiving, is no longer a day of indifference to me. For this article I reached out to many of my Shanghai friends, who were also pursuing their studies outside of China, in an attempt to understand how they celebrate their Mid-Autumn Festival back home, and how their celebrating habits have changed abroad. In the thirty-two responses I gratefully received, I made some most interesting discoveries.

Now as I think of it, the Mid-Autumn Festival is probably the most poetic Chinese holiday. Records of its celebration can be found in as early as the Tang Dynasty (618 – 907 A.D.). The Festival is named thus because according to the Lunar Calendar commonly used in ancient China, August 15 (usually in September / October in Gregorian Calendar) is the mid-point of autumn, the season of harvest and abundance. But the central theme is actually the moon, and that is why it is also translated as the Moon Festival. It is believed that the moon is the brightest and the roundest that day; echoing Mother Nature, the same day each family should be a complete circle with all members gathered for quality time together. Mooncakes, the Festival’s specialty, are also made into a round shape to represent the wish for wholeness of the family. In the old days when houses with courtyards have not yet been replaced by high-rises, an entire family would enjoy a grand dinner together in a dining room with the sight of the moon, perhaps even recite a few moon-themed ancient poems, and then after dinner it is time for moon-watching and story-telling in the yard, with the little ones gazing up into the moon for the first time to examine whether the legends are true.

There are two legends almost all Chinese automatically think of in association with the Moon Festival. Strangely, they are both stories of absolute loneliness. One story is about a beautiful lady called Chang’e (pronounced Chang-Uh) who took two magical pills, which caused her to ascend to the moon, never to be able to return to her husband who was left at their home on the ground. When she reaches the moon, what she faces is a cold, empty palace on a vast but uninhabited planet. Her only companion is a snow-white Moon Rabbit. Chang’e is given immortality; but trapped on the moon, she has to endure loneliness for eternity. The other legend is about the only other resident on the moon, Wu Gang. For an unknown crime he has committed, he is punished by the gods with a Sisyphus task of cutting down osmanthus trees in front of the moon palace. To this day I am still puzzled why two stories of eternal loneliness are part of the traditions of the Mid-Autumn Festival, a day of fullness and family. Maybe it is a way for the living to commemorate the lost ones, just within eyes reach, as moving shadows in the moon.

Ancestor worship is also for the living to remember

the deceased, but today, it is extremely rare inside the City of Shanghai. Luckily, the family of a friend, Liu Nan (Nelly), has kept the tradition, and she was generous enough to share the details of the ritual with me:

Each year before the Festival, Nelly’s grandmother will start making oval paper ingots for the occasion. Ingots were used as money in ancient China, and burning paper ingots at ancestor worships is meant to deliver the money into the other world so the deceased could lead a comfortable “life” there. The grandmother usually starts working on the exquisite cooking the day before, and she never forgets to include dishes the lost ones love. On the day of the Festival, the entire family will gather around lunchtime at a room where all the food is laid out on the table and a censer with candles is set up at a corner. As the youngest child in the family, Nelly is normally appointed the task of “welcoming the ancestors back.” She has to light up three incenses, walks downstairs, makes sure that all doors are open on the way, and finally, at the entrance of the apartment building, says to the imaginary ancestors, “Happy Festival. Please come home and enjoy some food.” After that announcement, she walks back upstairs, and supposedly the ancestors will follow through the open doors all the way to the whole table of food. Her waiting grandmother then pours out “wine” (water in truth) for them and says, “Please feel free to eat as much as you want.” After that, no one can approach the table for a while, in case of scaring the ancestors away. Then it is the actual worshipping, where everyone, in the order of generations, has to kowtow to the censer and pray for protection from the ancestors. Paper ingots are then burned at the candles. This 30- to 45-minute ceremony does not complete until grandmother eventually ends it with a “Please come again next year!” before dimming all the candles and closing all the doors. Now, finally, the family can sit down at the same table and enjoy the same food the ancestors have already “relished.”

Speaking of food, in the Shanghai traditions, there are a few specialty dishes that may be different from other regions: taro corms, duck, and green soybeans. It is said that the traditions of eating taro corms and duck first appeared at the turn of the Song and Yuan Dynasties (circa 1279 A.D.) because of the two food names’ similar pronunciations in the local dialect to the warring Tartars. The suffering Han people, the absolute majority of Chinese, expressed their hostility towards the Tartars by eating the similar-sounding taro corms and ducks in the reigning Tartars’ ruthless rule. Today very few remember the origin of this tradition, but taro corms and duck have become popular dishes many Shanghai families cannot miss. Taro corms are mostly boiled, and when eaten, the eater peels off the skin and dips the corm into sugar. Duck is often cooked in whole and made into a clear soup. As for green soybeans, a theory claims that it is served because of its pronunciation similarity in local dialect to the word “auspiciousness” in Chinese; it is usually boiled within the pod.

And of course there has to be mooncakes! Traditionally there are two styles commonly seen in Shanghai: Cantonese style, widespread all over the world; and Suzhou style, peculiar to the southeast part of the country. The Cantonese-styled cakes can be round or square in shape, with thick sweet fillings inside a thin crust. The most popular flavor is a lotus seed paste with a whole duck egg yolk representing the full moon embedded in the middle. Other regular flavors include sweet bean, jujube (date), and five kernels. The Suzhou-styled mooncakes are quite different. They are almost always round in shape, with a flaky crust and thick fillings inside, looking like a puff pastry. Sometimes Suzhou-styled mooncakes are salty in flavor, and the favorite of most is that with meat fillings. The late few years have witnessed the rise of creative flavors like ice-cream, chocolate, and many more.

A few friends have told me that when they were in Shanghai, in the Festival season, their breakfast every morning was mooncakes. At home, there are always boxes after boxes of mooncakes from friends and relatives. As they leave home for different countries, suddenly the once-somewhat-loathed mooncakes are so much missed. Now in Australia, Hang Qin starts savoring her mooncakes one month before the Festival. But not every one is lucky enough to have easy

access to the delicacy. In certain European countries like Sweden, or small towns in America, mooncakes are nowhere to be found. In Britain, on the other hand, mooncakes are sold at extremely high prices. Having spent four years in various British cities, Xu Lingfei still remembers sometimes buying one single mooncake with three or four friends and sharing that one small cake among themselves. Incredibly, a Chinese friend of Feng Yuli’s in Colorado Springs solved the problem by making the extremely complicated cakes herself!

Making their own mooncakes is hard to achieve for most overseas Chinese students, but it is not hard at all to get together with their adopted family – friends – and cook Chinese food together. Many new routines were invented to celebrate this ancient holiday: BBQ parties at rooftops, cruises on the Charles River, camping trips away from the city, Karaoke Nights in Chinatown, moon-watching in the streets, or student galas in universities. Having been away for seven years, Cheng Beiting feels she cares more about this Festival abroad than at home. “In Shanghai I’d sometimes forget,” she explains, “but here at Harvard we have a gala to organize every year.” Celebration activities are refreshing people’s memory for this holiday of history.

But even these activities with friends may be a luxury for a lot of Chinese oversea students exhausted in dealing with all kinds of difficulties in a foreign country. Many choose not to celebrate in any way in particular, or simply make a call home around the time of the Shanghai family dinner. For some, what is more important is not the form of celebration, but “your own feelings inside,” as a friend Shao Nan puts it. “The essence of the Mid-Autumn Festival is getting together with family and spending quality time,” writes Liu Yuyun in her response. And I am sure many will nod in agreement. My dear friend Shi Ying moved me with her comment below:

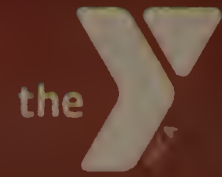
“Maybe I am getting old, or maybe I’ve never celebrated this Festival in an unforgettable way – I hardly remember any detail about it. Year after year we did the same thing, eating together and watching TV together. When I was little, I used to hang out with my cousins, and our grandpa bought us rabbit lamp that we could walk with on the street. I was really excited at that time. However, my family didn’t stay very close after I went to middle school. Things changed and all my adult life started to be filled with identical observations of any traditional Chinese festivals – eat[ing] together and watch[ing] TV (usually CCTV) together. I didn’t like it but we have to observe it anyways. Now I’m alone in the U.S., even the latter part becomes a luxury – somehow I miss it.”

We all miss it, the warmth of family, the poetry of this special holiday, and our Chinese roots. The Mid-Autumn Festival this year (2011) is on September 12, and I suspect my rediscovered moon will never look the same again.

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AUGUST MOON SPECIAL

Foreign Religions in China



Big Wild Goose Pagoda in Xi'an. (Photo by Alan Phillips)

By Alan Phillips

On my most recent trip to China, my wife and I ended up visiting a lot of religious sites by chance. We saw Taoist and Buddhist temples in remote areas and spent a day visiting the Grand Mosque of Xi'an, among other places. Nearly every one of these sites, I realized, was actually a foreign religious site to China, in one way or another. When one thinks of "foreign" religions in China, usually Christianity or Islam comes to mind; but Buddhism also came to China from another country and was not always welcome. When I was first in China, back in the early 1990's, the school I taught at brought us to visit the Buddhist shrine at Dazu near Chongqing. There were many intricate carvings of Buddhist idols in the walls and grottoes of the hillside. But one panel of illustrations was particularly interesting. It showed many scenes of how the Buddha took care of his mother and did good deeds for his parents. They were not historical scenes, however, nor were they any part of traditional Buddhist mythology. They were created to counter criticism from Chinese followers of Confucius, who claimed that the Buddhist practice of celibacy and isolated meditation was undermining the Confucian family-oriented values and philosophies. Buddhism was even abolished for a time in China during the late Tang Dynasty, when the emperor banned all foreign religions and divided up the property

and wealth of the Buddhist temples, redistributing them among the native Confucian and Taoist temples.

One of the important figures in the history of Chinese Buddhism is Xuanzang, a Buddhist monk who lived in the seventh century during the Tang Dynasty. In his day, Buddhism had already spread to China from India via the Silk Road. Its transmission, however, was erratic and by the time it had reached China, its adherents were unclear on aspects of Buddhist doctrine and its meanings. So, the monk Xuanzang left Xi'an, the capital of the Tang Empire, and made the thousand-plus mile journey across the Taklamakan Desert around the barrier of the Himalayan Mountains to India, the land of Buddha's birth. Here, he collected thousands of scriptures which he brought back to China to translate. Many of these works have been lost in India and now only exist in Chinese translation from the collections of Xuanzang. When Xuanzang returned to Xi'an, the emperor had a huge pagoda built to house the scriptures. Today, 1300 years later, the Big Wild Goose Pagoda still stands outside the main city walls of Xi'an.

I went to visit the pagoda while I was in Xi'an last summer. Finding the pagoda was a simple matter—at over 200 feet tall, it is the tallest building in the neighborhood. It easily holds itself up against the surrounding modern apartments and shopping centers sprouting up around the city. Its height

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AUGUST MOON SPECIAL

CHINA, CONTINUED FROM PAGE 11



View of southern Xi'an from the roof of the Big Wild Goose Pagoda. (Photo by Alan Phillips)

is particularly impressive when one realizes that when it was built, it must have been one of the tallest structures in the world.

The plaza around the pagoda is a huge park filled with fountains, shops and modern bronze statues extolling traditional Chinese Confucian values. Inside the walled pavilion that surrounds the pagoda, were courtyards, small temples and exhibition halls that had been restored or rebuilt and filled with golden Buddhas and brightly colored alters. Chinese tour guides were leading groups of foreigners and explaining the sights in Spanish, Russian and several other languages I couldn't identify.

I paid the extra fee to actually go inside the Big Wild Goose Pagoda and climb up the seven levels of the steep winding stairs to the top. The view from the roof windows was spectacular. Despite being 1300 years old, the pagoda is the tallest building in the neighborhood and from its roof, I could see the city of Xi'an sprawling for miles in every direction along wide boulevards that extended from the parks and plazas that surrounded.

I was especially impressed by the size of the city

the wilderness. It bore no resemblance to the traffic-filled city of today. But then again, it probably bore no resemblance to the wealthy capital of the Tang Empire from a thousand years ago either.

This exhibition of photographs was located in a courtyard behind the pagoda surrounded by newly-built, one-story buildings and decorated with stone lanterns. The architecture's style looked vaguely like traditional Japanese styles, but as the placards helpfully pointed out, the architecture was actually a traditional Tang Dynasty style. Supposedly, this style was borrowed by Japanese traders and visitors who came to China during the Tang Dynasty. They brought this style back to Japan (along with the Chinese writing system) and continued to build things in this style long after architects in China moved on.

One thing that struck me about the whole presentation of the Big Wild Goose Pagoda was the lack of any official government spin on the significance of the place. In the past, I've found that official descriptions of Buddhist sites in China would emphasize their historical and scientific importance or the architectural

when I later saw an exhibit of photos in the rear of the pagoda, which showed how the neighborhood looked in the 1930s and 40s. Back then, the pagoda had been abandoned and was surrounded by only an old fence and some shacks. The only thing that would have been visible from the pagoda's roof, sixty years ago, were miles of farm land and abandoned fields. The photographs of Xi'an from that time showed a tiny

fortified town isolated in

splendor of the temples. But here, everything was so unabashedly Buddhist. Videos in the pagoda showed the story of monk Xuanzang talking about his devotion to Buddhism rather than his contributions to geography and linguistics. And the pavilion had a Buddhist library and research center with nary a reference to Communism or nationalism in the entire place.

As my wife and I were leaving, we came across a newly-erected stone mural that had the inscription, "Backbone of the Nation", carved in human-high characters. We thought we had found some token propaganda at last. But as I found out later, this was not some random Communist slogan, but a quotation from the writer Lu Xun, the father of modern Chinese literature and a scholar of Chinese literature who died in 1936. Like the monk Xuanzang, Lu Xun was also a translator of foreign works into Chinese. His quote was recognition of one scholar-translator to another.

Christianity is another foreign religion that came to China. Though most people think its appearance is relatively recent, its roots in China go back a thousand years. One early Christian sect in China was the Nestorian Church. The Nestorian Christians came to China from the west over the Silk Road and actually had a church in the city of Xi'an during the Tang Dynasty. In the Xi'an Stele Museum, we saw a stone pillar from the Tang Dynasty that commemorates the Tang emperor's granting of permission for the Nestorian Christians to establish a church in the Chinese capital. But the Chinese Nestorian church came to an end after a later Tang Dynasty abolished all foreign religions. (This was the same one who abolished Buddhism as well.)

Christianity returned to China in later centuries as European nations began sending ships out to explore East Asia. The Catholic church sent many priests of the Jesuit Order to China in the seventeenth century at the end of the Ming Dynasty and the beginning of the Qing with the hope to convert the emperor (and thereby all of China) to Catholicism. They never succeeded but left behind many monuments.

We spotted one on our last day in China. From our hotel window in Shanghai, we could see the back of

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AUGUST MOON SPECIAL

CHINA, CONTINUED FROM PAGE 12



Saint Ignatius Catholic Cathedral in Shanghai (Photo by Alan Phillips)

a very large church with twin steeples. So, we went to see if we could go inside. Stumbling across Christian churches in Communist China is not really all that unusual. A great many churches were built by foreign missionaries before 1949. Christian churches in China tend to be more conspicuous than Buddhist or Taoist temples since the Christian missionaries usually built churches within towns rather than in remote mountain retreats. And most Christian churches have tall, conspicuous steeples topped with crosses while native Chinese temples tend to blend in with their surroundings.

There are practicing Christians in China, but the churches are run by the government. There are official Protestant and Catholic churches, but they are forbidden to be controlled by any foreign church. So, the Chinese Catholic church answers to the Communist party rather than the Vatican.

In the past, many churches had been repurposed and converted to schools or other uses. Today, though, the government has tended to preserve Christian churches as religious buildings. I've seen new churches rebuilt in cities on the Yangtze River when the old church was submerged by the rising waters of the Three Gorges Dam.

But unlike Buddhist and Taoist temples, Christian churches in China are usually kept locked and gated except on Sundays even if they are actively used as places of worship. Since my wife and I happened to spot the cathedral on a Sunday, we went to see if we could go inside. The cathedral was the Saint Ignatius Cathedral (or Shanghai Xujiahui Cathedral in Chinese) and was built a century before when this neighborhood was part of the colonial French Concession in Shanghai.

When we arrived at the church gates, there was a mass in session and the gates were locked

to visitors until it was over. We waited along with a few other Chinese tourists until the few dozen people filed out of the church and we were allowed in. Within, the church was very large and looked fairly new. Apparently, much of the church was damaged or dismantled between 1949 and the 1970's. The spires on the steeples were actually replacements since the original ones were torn down. Many of the stained glass windows are new and were donated by foreign governments such as Mexico.

There was little else to see at the cathedral, so we wandered into a nearby park. It turned out that this park was a tomb of a local Ming Dynasty scholar named Xu Guangqi, but the place was a bit unusual. It did have large statues of animals and Chinese figures on the promenade leading up to the tomb, much like the statues of animals seen at the Ming Tombs near Beijing. But at the end of the promenade, in front of a mound that was presumably the grave, was a giant stone crucifix. We could find no explanation for its presence in the park. There were many signs and placards that talked about the accomplishments of Xu Guangqi in the fields of mathematics, astronomy and agriculture, but nothing to give a clue about the giant crucifix, other than the fact that we were next door to a Catholic cathedral.

I thought I remembered something in our Shanghai tourist guidebook mentioning the name Xu Guangqi, so when we got back to the hotel, I looked it up. It turns out that Xu Guangqi was a high-ranking scholar in the imperial civil service and one of the earliest Catholic converts in China who helped translate many Chinese classic works into Latin. He studied a great deal of foreign mathematics and astronomy that the Jesuit missionaries brought to China in the sixteenth and seventeenth centuries, and used these to make improvements to the Chinese

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AUGUST MOON SPECIAL

Passing on the Tradition

By Kaili Xu

What I remember most vividly about celebrating the Mid-Autumn Festival in China is eating the mooncake, an indispensable traditional food that everybody is supposed to eat at family gatherings during the festival.

I, for the first time, realized keenly that our ancient Chinese traditions are dying.

The harder I searched my memories of celebrating the Mid-Autumn Festival, the guiltier I felt for not remembering much about the second most important Chinese festival after the Lunar New Year.

The Mid-autumn Festival, also known as the Festival of Reunion, is an evening celebration when family members gather together in the middle of the year. It falls on the 15th day of the eighth month in the lunar calendar, when the moon appears to be at its roundest and brightest and becomes a symbol for family reunions. Under the silver moonlight, the whole family appreciates the full moon, lights lanterns, and eats mooncakes together.

Just like rice cakes for the Spring Festival, Tangyuan for the Lantern Festival, and Zongzi for the Dragon Boat Festival, the mooncake is a traditional festive specialty for the Mid-autumn Festival. My favorite mooncakes are Cantonese-style and Suzhou-style.

Cantonese-style mooncakes are full moon-shaped pastries about one inch high and three inches wide. I love the thin tender reddish-brown

coat enveloping the sweet and oily filling - typically lotus seed paste, Jujube paste, five kernel, or red bean paste, which happens to be my favorite flavor. Suzhou-style mooncakes have crispy flaky crusts around minced pork filling.

But no matter how tasty the mooncakes are, a lot of people tend to avoid them nowadays because they are too sugary, baked with lard, and rather high in calories.

Surprisingly, the competition among mooncake providers turns more severe each year, despite consumers' decreasing attachment to the multi-century-old cakes. Once a delectable treat packed in a modest brown paper bag, these days the mooncake has morphed into an ostentatious show of wealth and become an elaborately packaged gift that can be depicted as a kind of artwork. When too much attention is paid to the luxurious packaging, who still remembers the cultural and artistic connotations of the savory and charming-looking mooncakes?

The Mid-autumn festival is sometimes referred as the Mooncake Festival, but Chinese scholars say the nickname indicates that the perishing festival is remembered mainly for its holiday food, mooncakes, rather than the origin of celebrating the abundance of the summer's harvest or the legendary story of Chang'er, the mythical Moon Goddess.

Today, festivities of the Mid-autumn Festival are more varied, especially after the Chinese government announced it to be a public holiday last year. However, how many people take the time to make mooncakes or learn about any historical anecdotes of eating mooncakes? More often,

the new holiday is just like another ordinary weekend that everyone chills at home, hangs out with friends, or takes a short trip to a nearby city. Thanks to the phone and the Internet, some people even don't bother returning home for the reunion festival.

Maybe it's true, as people say, that you cherish something only after losing it. After I came to Boston, I realized how difficult it is to have a chance to return home and get together with all family members, chatting, sharing, and enjoying the enchanting spell of the festival night. One day, I decided to set up my own Mid-autumn Festival dinner and celebrate by reuniting with friends, to continue the tradition and make up for my empty memories of celebrating the holiday.

I invited friends over to my place, set up tables in my backyard, and bought my favorite Cantonese-style mooncakes with red bean paste filling and Suzhou-style with fresh pork. After night fall, we enjoyed the big feast, as well as the delicious mooncakes, with a cup of tea or wine. Nothing is better than the indulgence in the savory mooncakes to carry our memory back to days at home. I believe that those unable to return home miss their family more on the festival. Glowing white and majestic, the full moon symbolizes the family circle and brings to mind the sweetness of filial ties. Gazing at the bright moonlight, my friends expressed strong yearnings toward home, thinking of family members who live far away, and longing for their loved ones.

Chusok — Korean Thanksgiving

Chusok, Korea's annual thanksgiving holiday, is one of the biggest migration events in modern Korea. Over half of the population visits families and ancestral graves during the three-day holiday, which usually falls sometime in September or October. (Chusok falls on August 15 on the lunar calendar)

Families living in big cities like Seoul make a massive exodus by car, express bus, train, airplane, and ferry. There are long lines of cars leaving Seoul on the days preceding Chusok, causing massive traffic jams on the freeways and major rural routes. This year a trip by car from Seoul to Busan, which usually takes about five hours, was reported as taking as long as twenty hours!

Festive occasions, such as Chusok, demonstrate the importance of family to Korean society. Family members, usually from the paternal line, get together to prepare food, honor their ancestors, and cherish relatives, both living and deceased. Chusok is a reminder that families are connected and bonded in the same fortune and ancestors live through the offspring as part of people's daily lives.

Holiday festivities begin many days before the actual holiday, as women busily prepare food to be put on the ancestral plate for the Chusok ceremony. They begin preparations for the festivities weeks in advance by going to the market to buy the newly harvested rice, apples, crisp pears, juju beans, chestnuts, sesame seeds, pine needles, and so on. You might wonder why people need pine needles. Koreans, like many people from traditional cultures around the world, celebrate holidays with special food. Pine needles are an essential ingredient of the Korean rice cakes called song pyun. These cakes are made with finely ground new rice as the basic

dough, which is filled with toasted sesame seeds, chestnuts, or peas sweetened with honey or sugar.

Making song pyun is one of the most festive activities associated with Chusok. Several generations of women work in a big circle over bowls filled with glutinous rice dough and many wonderful fillings. The song pyun are then carefully arranged between piles of freshly washed pine needles in a huge steamer. The pine needles prevent the sticky rice cakes from clinging to each other and most of all infuse the whole house with the wonderful smell of pine trees.

Grandmothers speak gently about the days when they were young, making song pyun, and tell their granddaughters, "Girls who make pretty song pyun will have pretty daughters!" Making song pyun brings together generations of women and gives them an opportunity to share their life stories. This took place more often in traditional Korea, when at least three generations lived in the same household. Nowadays most families are nuclear, and thus Chusok provides an opportunity for different generations to interact and appreciate their extended family. However, fewer and fewer people know how to make song pyun or other traditional foods. Instead, they buy prepared or packaged foods in supermarkets and department stores.

On Chusok morning the family carefully prepares the ancestral table for a memorial ceremony. The house of the eldest son is usually the site of the gathering. Family members arrive early in the morning to participate in the ceremony. The eldest male descendant from the line of eldest sons (even if he is not the eldest male in the family) usually presides over the ceremony. There are many rounds of bowing to the floor from a kneeling position, and ancestors are offered wine and food. After the ceremony all the food is taken out of the room and rearranged for the family to eat. The family sits around the table to eat the wonderful food prepared by the female relatives over the past few days and reminisce about the ancestors. After the meal some of the food that has been set aside is taken to the graves of the ancestors.

Chusok reminds us that Korea's traditional gender roles and discrimination persist. As noted above, women spend several days cooking and preparing for the Chusok ceremony and family gathering. The men, on the other hand, relax and enjoy the festivities, and do not help much with the chores. Furthermore, since the family celebration is based upon paternal lineage, married women often are not able to celebrate with their original family. This aggravates gender discrimination, prompting some to complain openly or to disregard the tradition of Chusok altogether.

Some Christian denominations have discouraged or opposed the Korean tradition of worshiping ancestors or gods not connected with Christianity. Therefore, some Christian families honor their ancestors with prayers and hymns rather than bowing or offering them elaborate dishes. Nonetheless, Chusok is an important family holiday for Christians as well as non-Christians, as they all celebrate with their families, albeit in different ways.



Korean children in the traditional Korean costume, Hanbok, on Chusok.

AUGUST MOON SPECIAL

Tsukimi - The Japanese Moon Festival

Tsukimi is an annual event to view the moon on the night of August 15 on the lunar calendar. The date has changed from the middle of August to the end of September on the solar calendar. We also call this night "The 15th night" or the "Harvest moon", et cetera. Because the event is held under the lunar calendar, the date changes every year. We will hold the event on September 11 this year.

The custom of viewing the moon is originally from China. It is said that this Chinese custom was introduced to Japan around the Heian era, and then it had taken root in Japan as a harvest festival. For whatever reason, in Japan we compare the figure of the moon to that of a rabbit. In China they do the same. In China, they used to eat "Geppei (a traditional Chinese sweet)" on this night, but it changed to "Tsukimi dango (a kind of rice dumpling)", when the custom was brought to Japan. In Japan, there are various regions that hold "Tsukimi" on August 15, and on September 13 of the lunar calendar.

However, in China they do not have a custom of holding "Tsukimi" on the night of September 13. This is most likely an original Japanese custom.

By the way, strictly speaking, the moon is not always full on the night of the 15th. In the summer,

the weather changes but in autumn it is stable and it brings clear air. Therefore, in autumn it is a suitable season for enjoying the beautiful moon. It is considered the reason why "Tsukimi" has been fixed on August 15.

There is an old tale in Japan, "The Tale of the Bamboo-Cutter (Taketori Monogatari)", and it has something to do with "The night of the 15th." There lived an elderly man who cut bamboo for a living. He went into the hills and fields to gather bamboo, and made various tools with it. One day when he went into the woods as usual, he found a unique piece of bamboo. When he cut the bamboo, a beautiful little girl appeared. The elderly man and his wife named her "Kaguyahime", and looked after her well. Kaguyahime grew up to be a beautiful woman and was asked for her hand in marriage by 5 young noblemen. Since she was a princess who had come from the moon, she went back to the moon on the night of the 15th. The author of the tale is unknown. It is said that the tale was written in the Heian era. Ancient people may have read this sort of tale and learned to enjoy Tsukimi.



Sugary tsukimi wagashi, Japanese sweets shaped as bunnies, tsukimi dango moon-viewing rice dumplings), chestnuts, mushrooms, fall flowers and of course, the full moon veiled in pampass grass.

CHINA, CONTINUED FROM PAGE 13



Tomb of the scholar and early Catholic convert, Xu Guangqi. (Photo by Alan Phillips)

lunar calendar of that time. His descendants remained Catholics for several generations after his death. Xu Guangqi's conversion to Catholicism and his work with the Jesuit priests were central to all his success; yet, one would never know just going by his biography listed on his tomb. It seems that while Communist China is getting

a bit more comfortable living with Buddhism and acknowledging Buddhist contributions to Chinese history, it's still feeling a bit uneasy about the influence of Christianity.



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AUGUST MOON SPECIAL

Grilling under the moonlight

By Chieni

Where I come from, summer time is the season for barbecues. And the holiday that is devoted to grilling food is the all-American, patriotic, Independence Day. Nothing to me is more American than searing meat over hot coals on the 4th of July. Here in Taiwan, BBQ season comes much later. The holiday where families gather around a charcoal grill flipping chicken wings, taro cakes, and pork kebabs while wiping off beads of sweat and swatting away mosquitoes is the Moon Festival, also called Mid Autumn Festival. Like all other Chinese holidays, this day involves being with your families and friends and eating lots and lots of food. If eating were an Olympic sport, the Taiwanese would win the gold medal hands down.

When I lived in Taiwan as a child, the foods associated with the Moon Festival were moon cakes and pomelos. At some point in the past 20 years, however, this day became all about barbecues. For the past 2 months, charcoals, lighter fluid, and grills have dominated the discount aisles near the entrance of Carrefour, my local supermarket. While I love the smell and taste of seared meat cooked over an open flame, I somehow wish we could go back to simpler times, like the times of my childhood; times when moon cakes were made by hand and didn't have Hello Kitty on the crust. I can still vividly remember the times while eating sweet moon cakes and admiring the bright round moon, my grandparents gathered us

kids in their laps to tell us the story of Chang'e, the lady on the moon.

There are too many different versions of the legend out there, but the one I was told goes something like this: there was once a tyrannical emperor in China who ordered his people to find him the elixir of eternal life so he could live forever. His men combed the earth, found the elixir, and brought it back to the emperor. The emperor hid the elixir so no one but him could take it. But his wife, Chang'e, was compassionate and wanted to save the people from her husband's tyrannical rule. She searched for the elixir and when she found it, she swallowed it herself. By the time the emperor found out, it was too late. Chang'e began to float towards the sky and flew straight to the moon. Each year during moon festival, if you look closely enough, you can see shadows on the moon, and one of them just might be Chang'e hanging out there, having saved the people of China from an oppressive ruler for an eternity.

When Neil Armstrong walked on the moon, it was an enormous step for the history of mankind. For people of Chinese descent, however, his triumph dispelled a centuries-old legend about Chang'e living on the moon. Still, my grandparents always said that just because Armstrong didn't find her doesn't mean she isn't there. For the Moon Festival this weekend, if you look closely enough at the full moon, you just might see a shadow of a woman. Every year I swear I can almost see her.

Photo: Outdoor barbecues are a popular way to celebrate the Mid-Autumn Festival in Taiwan.



The Cambodian Water Festival

The Cambodian Water Festival (variously spelled in the original Khmer as Bon Om Touk, or Bon Om Thook, or Bonn Om Teuk, or Bon Om Tuk) takes place once a year, on the full moon of the Buddhist month of Kadeuk (usually in November). It celebrates a major natural occurrence: the reversing flow between the Tonle Sap and the Mekong River.

For most of the year, the Tonle Sap empties into the Mekong River. However, when the rainy season arrives in June, the Mekong rises, reversing the flow to dump water into the lake, increasing its size ten-fold. When the rainy season ends in November, the Mekong drops once more, allowing the current to reverse again, emptying the excess waters of Tonle Sap back into the Mekong.

This natural occurrence is celebrated in Cambodia with three days of festivals, fluvial parades, boat races, fireworks, and general merriment.

An Ancient Thanks to the River

Then as now, Tonle Sap is a major focus of life for many Cambodians. It's a source of livelihood for fishermen and farmers alike - it's rich in fish stocks, and the silt deposits left by the floods fertilize the fields. No wonder Cambodians have celebrated Bon Om Touk for centuries - it's a way to give back to the river that's given them so much.

Bon Om Touk dates back to the 12th century, to the time of the Angkorian King Jayavarman VII. The Water Festival was celebrated by the King's Navy to kick off the Cambodian fishing season - the fluvial festivities are meant to keep the river divinities happy, ensuring a bountiful harvest of rice and fish for the year to come.

A competing story holds that Bon Om Touk was a way for the King to prepare his navy for battle. At Bayon near Siem Reap, naval battles have been carved into the stonework, depicting boats not that much different from the boats that race on Tonle Sap today.

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中秋



中秋特刊

中秋詩詞 - 詩中有月

農曆八月十五日是中國傳統的中秋節，也是中國僅次於春節的第二大傳統節日。八月十五恰在秋季的中間，故謂之中秋節。我國古歷法把處在秋季中間的八月，稱謂“仲秋”，所以中秋節又叫“仲秋節”。

中秋之夜，月色皎潔，古人把圓月視為團圓的象征，因此，又稱八月十五為“團圓節”。古往今來，人們常用“月圓、月缺”來形容“悲歡离合”，客居他鄉的游子，更是以月來寄托深情。唐代詩人李白的“舉頭望明月，低頭思故鄉”，杜甫的“露從今夜白，月是故鄉明”，宋代王安石的“春風又綠江南岸，明月何時照我還”等詩句，都是千古絕唱。

月下獨酌

李白

花間一壺酒，獨酌無相親。
舉杯邀明月，對影成三人。
月既不解飲，影徒隨我身。
暫伴月將影，行樂須及春。
我歌月徘徊，我舞影零亂。
醒時同交歡，醉後各分散。
永結無情游，相期邈云漢。

關山月

李白

明月出天山，蒼茫雲海間。
長風幾萬里，吹度玉門關。
漢下白登道，胡窺青海灣。
由來征戰地，不見有人還。
戍客望邊色，思歸多苦顏。
高樓當此夜，嘆息未應閑。

中秋月

蘇軾

暮雲收盡溢清寒，銀漢無聲轉玉盤。
此生此夜不長好，明月明年何處看。

月夜

杜甫

今夜鄜州月，閨中只獨看。
遙憐小兒女，未解憶長安。
香霧雲鬟濕，清輝玉臂寒。
何時倚虛幌，雙照淚痕乾。

五日夜湓亭望月

白居易

昔年八月十五夜，曲江池畔杏園邊。
今年八月十五夜，湓浦沙頭水館前。
西北望鄉何處是，東南見月幾回圓。
昨風一吹無人會，今夜清光似往年。

望月懷遠

張九齡

海上生明月，天涯共此時。
情人怨遙夜，竟夕起相思！
滅燭憐光滿，披衣覺露滋。
不堪盈手贈，還寢夢佳期。

南齋玩月

王昌齡

高臥南齋時，開帷月初吐。
清輝澹水木，演漾在窗戶。
荏苒幾盈虛，澄澄變今古。
美人清江畔，是夜越吟苦。
千里共如何，微風吹蘭杜。

水調歌頭

蘇軾

明月幾時有，把酒問青天。
不知天上宮闕，今夕是何年。
我欲乘風歸去，惟恐瓊樓玉宇，
高處不勝寒。
起舞弄清影，何似在人間。
轉朱閣，低綺戶，照無眠。
不應有恨，何事長向別時圓。
人有悲歡離合，月有陰晴圓缺，
此事古難全。
但願人長久，千里共嬋娟。

月夜憶舍弟

杜甫

戍鼓斷人行，秋邊一雁聲。
露從今夜白，月是故鄉明。
有弟皆分散，無家問死生。
寄書長不達，況乃未休兵。



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中秋佳節 花好月圓

中秋特刊

清涼的夏夜，即使不是仲夏，晚風拂過，也好像讓我長出了翅膀。

想飛，想追月亮，想去水邊看疏影橫斜，想去荷塘邊暗聞幽香。

想住在花心裏，清晨用露珠梳妝打扮，遙聽風信子的笑聲玲瓏，抬頭看戀愛中的少女兩頰四月玫瑰一般的嬌羞粉嫩。

想看見最蔚藍的海，領教最深不可測的海邊的夜，迎接最猛烈的海風，經受最狂暴的浪濤，然後在燈塔的溫柔光觸中吮指睡著。

想在林間奔跑，錯亂狂奔不辨方向，撞上鍋裏正翻雲覆雨的巫婆，遇見被困高臺長髮一瀉千里的公主，尋到樹影間惆悵徘徊的吉塞爾，瞥見衣衫襤褸的女孩任由紅舞鞋將自己帶向遠方，聽見遠處煙霧瀰漫小島上女妖的曼妙歌聲，迷亂中被一林間小屋主人救起，看見夜最深黑時才難得一見的閃耀星光。

想翱翔在天際，擁有一雙永不溶化的翅膀，一個魚躍，化成流星劃過天堂。

地上有聲音在喊：“快許個願望！”

楊丹
夏夜隨想

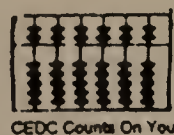
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中秋特刊

吉林過中秋

許諾

農曆八月十五日，是中華民族傳統的重要節日——中秋節。因為是一年四季中秋季的中期，所以被稱為中秋。

在中國的農曆裡，一年分為四季，每季又分為孟、仲、季。

三部分，因而中秋也稱仲秋。八月十五的月亮比其他幾個月的滿月更圓，更明亮，所以又叫做“月夕”，“八月節”。中秋夜，人們仰望著空中那一輪明月，自然會期盼著家人團聚、團圓。更能勾起遠在他鄉的遊子們的思念故鄉、思念親人的思念之情。所以，中秋節又稱“團圓節”。

中秋節一直是被人們喻為最有人情味，最有詩情畫意的一個節日。有人說，每逢佳節倍思親，中秋節這一份思念當然會更深切，尤其是一輪明月高高掛的時刻。團圓的八月十五的月亮使飄泊異鄉的自己更加增添羈旅愁思。

中秋賞月是中秋節的重要內容。賞月的風俗來源於祭月。民間中秋賞月活動約始於魏晉時期，但未成習。到了唐代，中秋賞月、玩月頗為盛行，宋代，賞月就成為中秋節的重要活動內容。明清之後，“民間拜月、賞月便成為人們渴望團聚、渴望康樂、渴望幸福的心裡形態。

以月寄情。由中秋賞月想起了小時候，每年中秋節和父母一起一邊賞月、一邊吃月餅的情景。想起了家鄉那香香甜甜、各種形狀的月餅。月餅有大圓、小圓、橢圓、心形等等。月餅面上刻著各種各樣美麗的圖案和各種形體的

字體。金黃色的表面泛著油光，看上去好吃極了，真是“口水三千尺啊！”

我的家鄉在祖國的東北吉林，家鄉的中秋節，還有許多的遊戲活動，首先是玩花燈。中秋是我國三大燈節之一。中秋節沒有像元宵節那樣的大型燈會，玩燈主要只是在家庭、兒童之間進行的。

由中秋燈會想起小時候和鄰居家小朋友一起玩花燈的情景，多麼快樂的童年啊！在中秋之夜還有在海邊、江邊、大河邊舉行篝火晚會的習俗。小時候媽媽帶我參加單位組織的篝火晚會，大人們載歌載舞，我們小朋友在一邊打鬧嬉戲……舉頭望明月，低頭思故鄉啊！

今年的中秋節註定要在異國他鄉度過，但是不管遊子走多遠，我的心永遠嚮往著那生我養我的故鄉、生我養我的爹娘。恨不能跨越千山萬水，回到故鄉，回到家鄉，見到我日夜思念的爹娘。遠方的親人也一定在思念著遠方的遊子吧，期望你們的兒女平安健康、開心快樂。不管我們離家的距離有多遠，不管我們離家的時間有多長，遊子的心永遠和親人在一起。就好像有一根無形的紅線，線頭緊緊地握在父母的手裡，任遊子飛的多高多遠，卻永遠飛不出父母的期望和牽掛之中。慈母手中線，遊子身上衣。臨行密密縫，意恐遲遲歸。

誰言寸草心，報得三春暉。時至中秋佳節即將來臨之際，祝願全天下在異國他鄉奮鬥的遊子們與遠在故鄉朝思暮想的父母們身體健康、平平安安、開心快樂！

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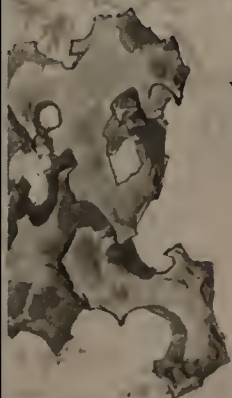
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中秋特刊

中國北方的中秋

趙添琦

家中後院涼爽的夜晚，幾個小朋友圍坐在擺滿蠟燭，各色水果和點心的桌子旁，提起中秋節，這是留在記憶中最初也最深的印象。

農曆八月十五的中秋節，與春節，清明節，和端午節一起被並稱為中國四大傳統節日。在這一天，家人聚在一起，賞月，吃月餅。圓圓的月亮和月餅象徵家人相聚一起的團圓。

而我對於兒時在家鄉所度過中秋節的記憶，除了和家人相聚一起的溫馨時光，還有如文章開頭一幕所寫，和小伙伴聚在一起玩耍的單純快樂。因父親是軍人的緣故，小時候的我成長在軍隊大院。而大院中其它軍人家庭中年齡相仿的小孩子，便如兄弟姐妹一般，常黏在一起度過學校之外的時光。

記憶中，兒時在家鄉度過的每個中秋節，幾個要好的小伙伴都會在和各自家人吃完月餅之後，相約來到我家。爸爸媽媽會在家中後院擺上桌子，給我們準備更多的月餅，水果，之後便是我們小孩子的天下。我們會對著圓圓的月亮編造各種關於嫦娥和玉兔的故事。會在明亮鵝黃的月亮中尋找肉眼可見的深色溝渠，再在上面構建一個又一個自己的王國，用小孩子天馬行空的想像和單純美好的願望述說通往月亮的旅程。有人說，我要在月亮上建立服裝零售店。有人說，我要

和月亮上的小朋友建立親密友誼，然後去他家裡住上幾天，還有人問，月亮上會不會下雪呀，像家鄉這樣？伴著歡笑和我們編造的一個個小童話，更多的月餅被吃進肚子裡，之後大家還會笑著說：「撐死啦！剛剛在家和爸媽吃月餅，現在還要和你們一起吃月餅！」在靜謐，涼爽，天空很高，有很多閃爍星星和圓圓大月亮的北方中秋夜晚，我們會點燃很多蠟燭，佯裝取暖，再嘻嘻哈哈地收集蠟油，做成各色形狀充滿童稚的“蠟燭月餅”。以致於每次回憶起家鄉的中秋，都似乎依然能嗅到空氣中淡淡的蠟燭香。

除了已經進入秋季，天氣更加涼爽，其實北方的中秋節在形式和內容上並沒有太多獨特之處。但對於我來說，因為和軍隊大院一起長大的小朋友所擁有的共同回憶，我的中秋節似乎有了更多單純而甜蜜的意義。長大之後又去了很多地方，吃到更多包裝精美，內容也豐富的月餅，但每到中秋，我仍常常去不起眼的小店鋪尋找當年和小伙伴們一起吃的月餅：由簡單的白糖，果仁，和紅綠色小小糖果混雜而成的內裡，再包裹上厚厚點心皮的月餅。而每每提起中秋，圍坐庭院桌的童音歡聲笑語，和淡淡的蠟燭香氣也成為我關於家鄉，關於中秋節最美好的回憶。



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中秋特刊

八月十五夜嘗月

徐凱俐

皓魄當空寶鏡升，雲間仙籟寂無聲。當我執筆構思此文時發現，除了秋色星辰中的那輪明月，中秋節的記憶似乎都和那同樣渾圓卻又美味可口的月餅交織於一團。

星辰讓光彩，風露發晶英。中秋節賦予月餅意義，月餅也圓滿了中秋節。我出生於八十年代中期的上海，從小長在這個繁華的大都市，使得傳統佳節對於我們這輩而言，因為物質的富足而缺乏了對其意義上的理解和精神上的渴望。電視劇《西遊記》讓我認識了嫦娥，卻不知中秋節來源傳說之一的嫦娥奔月。過春節可以走親戚，元宵節會拉燈籠，端午節有龍舟賽，而中秋節唯一可以做的事，似乎就只有吃月餅了。因為爺爺以前住香港的關係，小時候的我只知道廣式月餅，從未聽說過外皮酥肉香起源於上海和周邊地區的蘇式月餅。當身邊的同學都嫌惡口感太甜時，我則為該讓媽媽買「杏花樓」還是「新亞」的月餅而犯愁，但無論是哪個品牌，我愛吃的都唯獨豆沙口味。其它那些，比如蓮蓉、奶椰、伍仁，我都能避則避。只可惜那時家裏的月餅大多是爸爸媽媽

廠裏發的鐵盒裝，一般內含四種口味，每種兩個，並沒有清一色豆沙的。所以，每次他們帶月餅回家，我都要搶先聲明「承包」所有豆沙口味。

念中學後，我開始漸漸脫離父母陪同，和同學朋友出去逛街、遊玩。有一次，經過市中心的一家老牌食品商店，被一陣撲鼻濃香吸引，尋味望去，看到一個個外皮酥松的小點心躺在貌似生煎鍋的大鐵盤裏。一問才知，這竟然也是月餅，蘇式月餅。正如詩人所說「小餅如嚼月，中有酥和怡」，蘇式月餅從此便成了另一個我期待中秋節的理由。

花在此時落，月在此時圓，而月餅也只有中秋節前才有銷路。不知從何起，關於月餅的負面消息成了中秋節前各家媒體報道的焦點，有關於月餅質量本身的，也有關於月餅所體現的社會問題的。由於月餅的季節性，商家有時候被迫追求短期利益。用去年剩下的原料、降低工廠衛生標準等等違規操作頻繁占據各報章頭條。鄉間作坊出現這些問題，人們常常見怪不怪，但當某知名品牌「舊餡月餅」的醜聞被曝光後，大家對月餅的食品

衛生安全產生了警惕和懷疑。再後來，月餅的奢華包裝也成了百姓茶余飯後的話題。隨著經濟發展，生活在大城市的人們面對的不再是過去的溫飽問題了。相反，營養過剩、「三高」、肥胖等時時刻刻威脅著健康。月餅由於過油、過甜而成了中秋節不受欢迎的必備品。雖然如此，但因為包裝精美，月餅仍是節日前走親訪友最佳的禮品。由此，外觀造型成了各商家制作過程中濃墨重彩的一筆。作為一個購買力有限的中學生，在那段時間，蘇式肉餡月餅因其價廉物美，超越了被過度包裝的廣式月餅，成了我的最愛。

在讀大學以前，團圓對我來說只是中秋節的一個模糊的概念或定義，因為在中秋夜回家同父母吃飯從不曾是個問題。大一時住校的我，第一次品味了沒有家人在身邊的中秋節。雖然那晚到底在哪兒和哪個同學一起度過這個特殊的節日我已經印象模糊了，但是那份從未有過的缺失感卻仍然記憶猶新，難以忘懷。如今，我則將其視為一次演練，因為大學畢業後，我和許多居於波士頓的留學生一樣，告別家鄉、離開



上海月餅

父母，來到了這片陌生的土地上。

還記得兩年前第一個在美國度過的中秋節，我從行李箱裏拿出上海帶來的真空包裝「杏花樓」豆沙月餅，不舍得吃。但是，當我的美國室友看到它且表示好奇後，我毫無思索地拆開包裝，和她一起分享我僅有的這個家鄉月餅。我想和家人的暫時分別的確有些許讓人憂傷，但茫茫人海中，能在半個地球之遙的異鄉，與這些朋友相知相識，也是另一種團圓吧。學會分享、珍惜眼前人和物是我來美後對中秋節新的一份見解和體驗。

昔時八月十五夜，申江河畔獨賞月。
今日八月十五夜，波城府閭眾嘗月。

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中秋特刊

中秋詩詞 - 詩中有月

琴歌
李頎

主人有酒歡今夕，
請奏鳴琴廣陵客。
月照城頭烏半飛，
霜淒萬樹風入衣。
銅鑪華燭燭增輝，
初彈淶水後楚妃。
一聲已動物皆靜，
四座無言星欲稀。
清淮奉使千餘里，
敢告雲山從此始。

宿業師山房待丁大不至
孟浩然

夕陽度西嶺，群壑倏已暝。
松月生夜涼，風泉滿清聽。
樵人歸欲盡，煙鳥棲初定。
之子期宿來，孤琴候蘿徑。

西江月
蘇軾

頃在黃州，春夜行蘄水中。過酒家飲酒，醉。乘月至一溪橋上，解鞍曲肱，醉臥少休。及覺已曉。亂山攢擁，流水鏗然，疑非人世也。書此語橋柱上。

照野彌彌淺浪，橫空隱隱層霄。障泥未解玉驄驕，我欲醉眠芳草。可惜一溪風月，莫教踏碎瓊瑤。解鞍欹枕綠楊橋，杜宇一聲春曉。



中秋月
齊己

空碧無雲露濕衣，眾星光外湧清規。
東林莫礙漸高勢，四海正看當路時。
還許分明吟皓魄，肯教幽暗取丹枝。
可憐關夜嬋娟影，正對五侯殘酒卮。

南齋玩月
王昌齡

高臥南齋時，開帷月初吐。
清輝淡水木，演漾在窗戶。
苒苒幾盈虛，澄澄變今古。
美人清江畔，是夜越吟苦。
千里其如何，微風吹蘭杜。

秋宵月下懷
孟浩然

秋空明月懸，光彩露沾濕。
驚鵲棲未定，飛螢捲簾入。
庭槐寒影疏，鄰杵夜聲急。
佳期曠何許！望望空佇立。

中秋待月
陸龜蒙

轉缺霜輪上轉遲，好風偏似送佳期。
簾斜樹隔情無限，燭暗香殘坐不辭。
最愛笙調聞北裏，漸看星潑失南箕。
何人為校清涼力，欲減初圓及午時。

明月寄相思，千里送真情。

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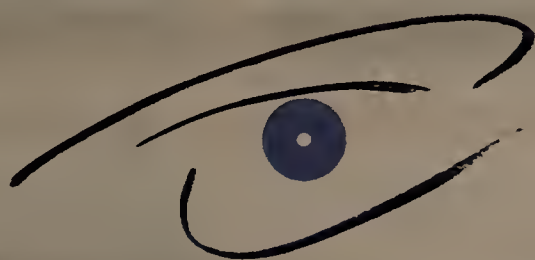
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中秋特刊

秋夕 - 韓國的中秋節

農曆的8月15日是韓國相當重要的中秋節，又稱為“正十五”。韓國的中秋節通常會有三天假期，除了中秋節當天之外，中秋節前後也各休一天，方便民眾返鄉。

重視慶典活動的韓國，在中秋節一大早，家中便開始準備祭祀的工作。用今年收成的穀物製成的酒、松餅、米飯等，祭祀先祖。祭祀結束後，全家人都會共享祭拜的食物，代表著多福的涵義。祭祀結束後，大部分的人都會到祖先的墳上去祭拜，並拔除墓地周圍的雜草，以盡為人子孫的一份孝心與義務。

從前的農耕社會，地主在中秋時會以豐饒的心情，準備一套新衣給家人及幫忙農作的長工。中秋添購新衣的傳統，原是穿著新製作的傳統韓服，現在已經逐漸演變為買新的衣物代替。另外村內所有力大無窮的壯士們，也會聚集在摔角場上一較高下，圍觀的人群沿摔角場繞成一圈，觀賞一場力量與智慧的決鬥。現在天下壯士摔角賽已發展成為韓國的傳統競賽之一，比賽採一對一的方式，決選出韓國最優秀的力士。在中秋的晚上欣賞滿月的同時，一群穿著韓服的婦女們，手拉手圍成一個大圓圈高歌歡唱跳著強羌水越來舞或其他民俗遊藝慶賀中秋。

韓國的中秋節最具代表性的食物就是「松餅」，松餅是在米麵粉揉合的麵皮內，放入黃豆、紅豆、栗子、紅棗等內餡，再捏成半月型模樣。蒸松餅時，會在蒸籠上鋪上一層松葉，讓松葉的香氣隨著蒸氣慢慢滲入松餅內。另一個中秋節重要的主角，就是「酒」。中秋酒是利用新米釀製的酒，又可稱為白酒。在中秋前後韓國人常抱著豐收富餘的心情，以酒招待親朋好友。

平時繁鬧的首爾在中秋期間，也顯現出難得的幽靜，此時造訪韓國的遊客，不但能放慢腳步好好欣賞韓國的風貌，更有機會體驗韓國傳統文化。中秋期間，韓國各地均舉辦各式傳統活動慶祝。韓國民俗村、南山谷韓屋村在9月13日至15日期間，將舉辦傳統公演、民俗遊藝體驗等活動。德壽、景福、昌慶等名寺，在中秋假期間，不但有民俗遊藝、民俗公演外，還提供穿著韓服的遊客免費入場。韓國的傳統蹺蹺板、投壺遊戲、踢毽子、打陀螺等各種民俗遊藝，都能在中秋假期間免費體驗。



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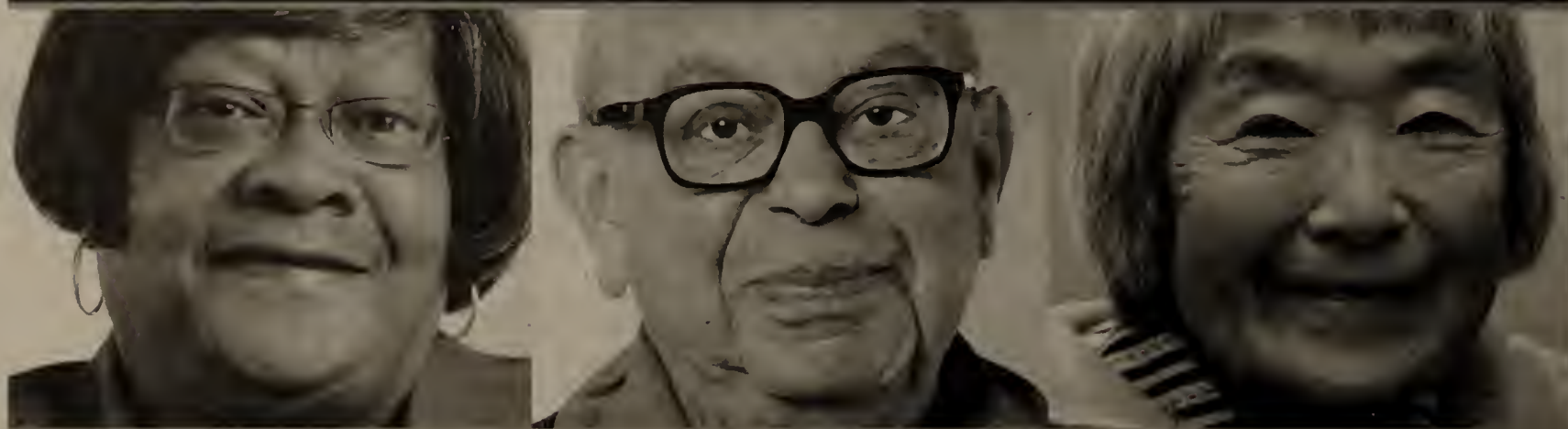
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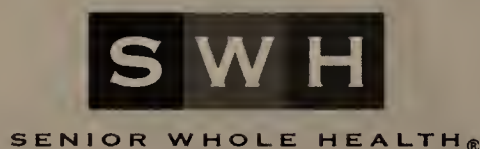
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— Barbara

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讀者分享

舉頭望明月

楊丹

編輯發來郵件，想讓我寫寫“家鄉的中秋節”，我卻腦中一片空白了許久。生長在上海，海派文化本來就融合著很多的西方元素，加之嘈雜的大都市凡事都與“國際接軌”，竟對傳統文化不甚熟悉。上海人的生活忙碌擁擠，實用多於詩意，有雅興承襲古典情懷的人便成了少數派。中秋團圓夜，雖說也算個重要的傳統佳節，但絕不會有春節這般隆重，於是便在許多人的心中退化成了吃月餅的團圓日，全家大小聚餐、吃月餅和收看中央電視臺的中秋晚會便成了許許多多上海人中秋節的標準程式，失去了特色，也感覺不怎麼重要了。

然而我還是好奇，那麼詩意美麗的中秋節在當今已經不再有人惦念了嗎？三年前我從上海出國留學來到美國，身在國外反觀祖國文化，才猛醒中華文明的博大精深優美醉人，而中秋節這樣的團圓節所帶來的鄉愁就更加深切。其他與親人遠隔重洋的上海學子也有這樣的感觸嗎？抱著這些疑問，我訪問了多位來自上海的留學生朋友，而在他們的三十二份回復中，浮現了許多有趣的中秋故事，流露著各有千秋的思鄉心情。

其實仔細想來，中秋節是個詩意十足的浪漫節日。中秋雖然以節氣命名，但主題確是神秘嫵媚的月，所以也稱作“月亮節”。婀娜柔美的月本來就引人歌詠，嫦娥吳剛永恆的孤寂也令人扼腕，於是歷代文人墨客也不惜筆墨，留下多少千秋名句。最為大眾熟悉的恐怕就是李白的《靜夜思》和蘇軾的《水調歌頭》了吧。前者雖不是嚴格意義上描寫中秋，卻也借月表達了鄉情。多年以前看過旅德藝術家王小慧的一部電影片斷，其中一個鏡頭是一位女子抬起頭來，窗外一輪明月掛在天邊。王小慧評論說，中國人看到這裏大多立刻會想起李白的《靜夜思》，女子的鄉愁不言自明；而沒有接觸過中華文化的人就無緣體會這層意境了。電影情節沒有記牢，這句話卻再也忘不掉了。在我們的傳統裏，月和團圓似乎總是很自然地聯繫在一起的，甚至不用時至中秋，圓月也讓人莫名湧上一股鄉愁。而後者一句“但願人長久，千里共嬋娟”，那種與遠方親人不能見真顏但求共圓月的惆悵讓多少遊子至今讀來哽咽。臺灣作家三毛在記錄自己與去世的西班牙丈夫荷西的作品《夢裏花落知多少》中，曾提起她在丈夫出事身亡前曾有莫名的恐懼。一晚醒來，望見窗外明月，想起古詩詞的美妙意境，便轉身對枕邊的荷西說：“千里共嬋娟”。斯人已去，生者回想到這一細節，才發覺“但願人長久”的諷刺、“千里共嬋娟”的不詳。這種痛徹心扉的心碎，沒有浸染過華夏文化的人也是很難感同身受的吧。

至親至愛之人生離死別讓人難以承受，然而正如蘇子曰：“人有悲歡離合，月有陰晴圓缺，此事古難全。”在理應團圓和美的中秋節，人們以自己的方式緬懷逝者，祭祖便是非常傳統的做法。如今中秋祭祖在上海市區家庭已經極其罕見了，所幸我的一位朋友劉楠家還保留著這樣的傳統，讓我得以一探究竟：

“外婆家裏有燒菜祭祖宗的習慣，所以會先去給祖宗磕頭讓他們‘吃飯’，然後大家再一起吃飯。中秋節之前外婆就會買錫箔做紙錢，就是金銀元寶。我有時會幫著她一起做，不過我做得很慢。然後中秋節前一天她就會開始燒菜了。太公（外婆的爸爸）很喜歡吃鴨子，所以一定會做鴨子的。在中秋節的當天一般是中午時候，小菜擺在桌上，然後在桌子的一邊會擺上香爐。我們會先點上蠟燭，然後就是‘請祖宗’了。我是小孩一般我去請。我們點上三柱香，然後走到樓下，對祖宗說：‘過節了，大家回家吃飯了’之類的。特別注意的是門都要開著了，包括樓下的大鐵門也要一直保持開著，這樣祖宗們能找到回家的路。然後就會回到樓上把香插在香爐裏。

外婆會給祖宗‘斟酒’（好像用的就是水），然後會說：‘大家不要客氣，多吃點。’這個之後的一段時間大家是不能碰桌子和臺子的，否則會驚動他們，把他們趕走的。然後大家就會對著香爐磕頭祈禱祖宗保佑大家平安順利，每個人都要做的，先是長輩最後是小輩。在這個之後，就是燒紙錢了。我們在一個鐵盆子裏把紙元寶倒進去，然後用蠟燭點燃燒光錢，邊燒邊說：‘大家看到東西不要不捨得買，我們每年都會給你們燒錢的。’燒完就結束了。滅了蠟燭，關了門，說句：‘明年再來哦。’然後我們自己家裏吃飯——就是吃給祖宗的飯。整個儀式大概30-45分鐘吧。”

說到吃菜，上海人家中秋時節一般少不了三樣菜：芋頭／芋艿、鴨子和毛豆。據傳芋頭和鴨子的傳統都始於宋末元初。1279年，蒙古人（也稱‘胡人’、‘韃靼人’）入侵華夏，滅南宋建元朝，按種族劃分人口，將漢人列為最低，並對其進行殘酷統治。漢人義憤起義，為推翻胡人暴政，於八月十五日夜起義，誅殺的胡人便斬頭祭月。之後自然無法每年中秋都用人頭祭月，便用江浙方言中與“胡頭”發音相近的芋頭來代替，直到今天還有些地方把中秋節吃芋頭剝芋皮叫做“剝鬼皮”。同樣，吃鴨子的傳統也是源於“鴨子”和“韃子”（韃靼人）的諧音。如今這些民間傳說已經很少有人憶起了，但對芋頭／芋艿和鴨子的喜愛卻代代流傳了下來。芋艿要蒸著吃，剝了皮蘸綿白糖，或者切成塊和鴨子一起做風味十足的老鴉湯。有時鴨子也被做成八寶鴨，網上的食譜介紹道：“將肥壯嫩鴨宰殺治淨，劈開背脊，剪去鴨腳，入沸水鍋焯水後撈出洗淨，瀝幹，在鴨身上抹上醬油；將筍丁，肉丁，火腿丁，栗子丁，雞肫丁，冬菇丁，蓮子，蝦米，糯米飯放入碗內，加紹酒，醬油，白糖，味精，拌和成餡放入鴨肚內，背朝上放入盛器，上籠蒸三四小時，至鴨肉酥爛時取出翻扣在盤中；炒鍋燒熱，下豬油，將蝦仁滑熟取出，鍋內留油少許，放筍片，冬菇片，加醬油少許，蒸鴨原汁適量，燒沸後放蝦仁和熟青豆，下濕澱粉少許勾芡，淋上豬油，出鍋澆在鴨身上即成。”是不是看著就讓人饞涎欲滴了呢！然後還有清煮的毛豆，取其豆莢的“莢”字和“吉”字在滬語中的相同讀音討個吉利。中秋時節還有很多時令美味，比如陽澄湖的大閘蟹，上海人對它的喜愛簡直成了一種文化景觀，每年都會有人組團專程趕赴陽澄湖品嚐最正宗的大閘蟹。新鮮清蒸的螃蟹裏飽含濃稠多汁的蟹黃，掰開蟹身蘸蘸薑末、糖與醋調成的調料，放入口中體會那細膩潤滑酸酸甜甜的滋味，用上海話來說就是“嗲死了！”

當然，中秋節沒有月餅怎麼行呢！上海的月餅有兩大派系：廣式和蘇式。廣式月餅就是一般常見的金黃色餅皮、或方或圓、正面有各種雕花裝飾的月餅，最受上海人歡迎的大概就是蓮蓉蛋黃月餅了吧，圓圓的鹹蛋黃象徵團圓的寓意也討巧。其他常見的口味還有豆沙、棗泥、五仁、椰蓉等等，以甜味居多。蘇式月餅源自蘇州，一般做得像個圓圓的酥餅，裏面是塞得滿滿的餡料，外面則是酥脆的餅皮，咬一口就會撲撲簌簌掉得一盤子一桌子都是。蘇式月餅有甜有鹹，最受人追捧的恐怕要數鹹而鮮的鮮肉月餅了，尤其是剛出爐的時候餅還熱烘烘的，外邊的酥皮就更香脆，在微涼的中秋天氣裏一口咬下去，那滿足感實在是難以形容的。近年來還出現了不少新口味，霜淇淋、巧克力、綠茶等等也讓很多人對這種傳統食品有了新的熱情。

如此美味的傳統食品，天天吃也讓人怨念。好幾個朋友都告訴我，以前在上海，中秋節前後迎來送往的月餅堆積成山，那一段時間每天的早飯就成了月餅。然而遊子離鄉，這過去的負擔就成了念想。身在澳大利亞的朋友杭沁說她每年中

秋前一個月就開始自己買月餅吃了。然而不是每個留學生都能那麼幸運地買到月餅吃。身在瑞典的白瑋琪和黃雯婷就苦於找不到月餅，留學希臘的邵南則調侃地給自己買“洋月餅”——披薩（pizza）——從中感受一下大家分一份團圓的心情。在另一些地方，月餅則是奇貨可居的高價奢侈品。曾在英國多個城市留學四年的徐凌飛向我描述自己以前“和4-5個中國人朋友分享一隻小的月餅，雖然只吃了四分之一，但還吃得津津有味。我從沒給老外吃過月餅。那東西在英國可值錢了，我只能吃四分之一，更別說老外了。”另一位朋友馮予力在Colorado Springs的中國朋友則有神奇的解決之道，正所謂“自己動手豐衣足食”，她居然自己從零開始做月餅！

自己做月餅一般人怕是望塵莫及，但是過節多燒幾個好吃的小菜和朋友歡聚一堂還是不少留學生在國外過中秋的保留節目。這個在國內平淡渡過的節日如今對不少遊子而言意義非凡。好友程蓓婷說：“其實〔過中秋〕比在國內的時候更重視了，因為在學校必然有中秋的節目演出，而在國內的時候有時候會忘記過。”除了在學校裏舉辦隆重的晚會之外，海外學子們還發明了許多其他過節的新節目：屋頂烤肉喝酒，河上泛舟聊天，街邊賞月吟詩，野外郊遊探險等等。在德克薩斯州奧斯丁（Austin, Texas）留學的郭蕾寫道：“其實以前在上海，每年中秋節都差不多吧，就是和家人吃吃飯什麼的。在上海，月餅當然也很常見，而且常常是被父母逼著吃。但是來美國以後，就特別珍惜國內才有的節日/食物。我以前其實很不喜歡吃月餅，但是在美國就真的覺得月餅特別好吃。（雖然奧斯丁的月餅完全和國內的沒法比，而且價格也貴。）也特別珍惜和中國朋友們一起過節，就真的像親人團聚一樣。像是有一年中秋節，我們十來個朋友一起去奧斯丁附近的海邊過週末，然後到了晚上一起吃月餅，並且為其中一個朋友過生日。每逢佳節倍思親，真是在國外這種感覺特別強烈。”

然而，孤身在外的留學生每天有太多生活上的大事小事需要應付，往往到了節日都精疲力盡地無暇顧及了。許多人的想法和我的學姐劉宇耘一樣：“中秋節和家人團聚才是最大的意義。”他們選擇平淡過節，因為像邵南說的“過節重要的是自己心裏的感受。”算準時間，在家人上海團聚吃飯的時候打個越洋長途問候一聲，聽聽電話那頭熱熱鬧鬧奶奶的嘮叨小侄女的笑話舅舅的喜事姐姐的煩惱媽媽的囑咐爸爸的叮嚀，有時比什麼活動都能填補內心深處對家的渴望吧。劉樂怡感歎道：“小時候三代同堂中秋節吃晚飯。現在都各奔東西了”劉楠理想中的團圓節“很傳統。大家祭拜祖宗，讓他們〔祖宗〕吃飯。然後大家一起吃飯嘮家常。這是我所懷念的渴望的中秋節。”馮予力更是說出了多少遊子的心聲：“現在在他鄉，覺得和父母在一起的任何時光都是值得珍惜非常難忘的，中秋節更是如此。能夠在家一起吃月餅就非常快樂，這種感覺是自己買的月餅，或者別人分給的月餅所不能比的。”

也許不經刻骨思念不懂深切懷念，對離家千山萬水的遊子們而言，有了這份經歷，才更好地體悟了家的意義、月的美麗、中華文化的瑰麗。“舉頭望明月，低頭思故鄉”，這種感受多是非離家萬里不能體會的一瞬頓悟，一如邵南所寫，“前年中秋，獨在法國貝藏松舊城，暮色微茫之際，幾乎不知歸路。迷惘間登臨一高阜，但見漫天紅霞之中，一輪明月悄然升起”。

健康專欄

吸煙與哮喘

您可能在家裡的照片集內經常能看到別人吸煙的畫面，無論是生日派對也好公司野餐也好。這是因為以前吸煙被認為是一種平常的行為，大家見怪不怪地就接受了，哪怕是在醫生診所里也不例外。但這種態度也慢慢地隨著我們對吸煙所造成的健康隱患的加深認識所改變著。

如果您是哮喘患者，吸煙對您肺部的損傷所造成對您健康的風險尤其為高。

當一個人吸煙時，他有可能會咳嗽、呼吸困難或短缺。這是因為煙會不停地刺激呼吸道，導致呼吸道水腫、變窄以及分泌物聚積。這些也是哮喘病發作過程中的主要症狀。這也是為甚麼吸煙能增加哮喘發作的頻率。一旦發作，哮喘病症狀往往是會越來越嚴重，而且非常難以用藥物控制。

如果您抽煙

也許最初您學會抽煙是因為受到身邊的朋友的習慣或是您成長過程中的家庭里許多人嗜好的影響。許多人嘗試抽煙是為了滿足自己的好奇心或充填生活一時的空虛與乏味。不管您當初為何選擇抽煙，如果現今您下決心戒除，那這肯定是對緩解和根除您的哮喘病最好的選擇。

吸煙不但會惡化您的病情，它還會在很大程度上影響藥物的功效。吸煙還會增加您需要使用急救藥物的頻率。不盡如此，它還會誘發夜晚咳嗽的頻率由此嚴重影響您的睡眠質量以及您在運動或其他體能活動中的表現。最可怕的是它有可能將您變成醫院急救中心的常客。

如果您決定戒煙，您要知道這可以是一個不孤獨的過程。您可以和其他也在常試著戒煙的朋友們一起互相鼓勵並傳授經驗。您也可以向您的醫生諮詢關於戒煙的注意事項、協助藥品以及如何降低您想吸煙的慾望。

如果您不抽煙

就算您不抽煙，您也經常會在餐廳、宴會，或是家裡接觸到別人吸煙製造出來的氣體。二手煙已被證實為導致哮喘發作的誘因之一，所以您應該盡量試圖避免與它的任何接觸。如果您經常與吸煙者外出活動，或是有吸煙的親戚，您哮喘的發病率有可能增加，情況也會更嚴重。您可能會需要提高您攝入的藥的劑量，就這也無法保證能有效控制您的病情。因此，您很可能因為哮喘症狀成為醫生診所或急救中心的常客。

雖然您不能主導他人的行為舉止，但您有權利告知您的朋友和家人他們吸煙對您的病情所造成的不良後果。盡可能的懇請他們盡量避免在您的周圍，尤其是家裡或車裡，吸煙。畢竟，您也有呼吸新鮮空氣的權利。

(文章由塔夫茨醫學中心贊助)

翻譯：徐夢伊

Tufts Medical Center

英文專欄

美國用餐使用英文對話

Q：跟朋友在美國的餐廳用餐，吃到一半服務生都會跑來問候幾句，我該如何回應？

A：美國餐廳的服務生以客人給的小費為主要收入，因此會在用餐時主動關心客人的感受和需求，以博取好感。

餐廳服務生 / 顧客常見對話

服務生：How is your meal?你的餐點如何？

你：It's delicious.很好吃。

服務生：How is everything?都還好吧？

你：Everything's fine.都很好。

服務生：Would you like anything else?還要來點什麼嗎？

你：Could I have some more water, please?幫我加水好嗎？

服務生：Is everything OK?都還好吧？

你：Actually, my soup is cold.事實上，我的湯是冷的。

服務生：Anything else for you?你還需要什麼嗎？

你：Could I have a refill?請幫我續杯好嗎？

服務生：Can I get you anything else?需要幫你加點什麼 / 需要其他服務嗎？

你：We're fine, thanks.這樣就好了，謝謝。

服務生：Can I bring you anything else?需要幫你加點什麼 / 需要其他服務嗎？

你：Could I have another napkin, please?再給我一張餐巾紙好嗎？

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校園新聞

尋覓心儀的另一半： 非誠勿擾美國專場哈佛報名點記實

【本報牛江河報導】尋覓心儀的另一半歷來是每個人最重要的事情之一，而如何尋找也是最要講究的事情之一。“非誠勿擾”這一形式無疑是百分之百與時俱進的最形之有效的方式之一。

江蘇衛視大型生活服務節目“非誠勿擾”是全中國觀眾最愛看的節目之一，節目影響不僅遍佈中國，也逐漸擴展到全球。“非誠勿擾”自今年起陸續開闢海外專場，希望讓全世界各地的單身青年都有機會在“非誠勿擾”的舞臺上找到自己的那一位。不久的澳大利亞專場開始了海外專場第一站，播出後反響強烈，多位在澳洲生活的華人找到了另一半。隨後“非誠勿擾”海外專場第二站美國專場啟動報名，“非誠勿擾”在美國擁有很好的群眾基礎，在常春藤等高校享有盛譽，一些學生社團還以‘非誠勿擾’為名進行學生聯誼。在這樣的情況下，由江蘇衛視主辦、美國中文電視和美國中文網承辦的“非誠勿擾”美國專場報名點設在哈佛大學就不令人驚訝了。

7月23日星期六哈佛大學科學中心E廳充滿了熱望美好人生的男女老少。

報名剛開始時，來的人都還比較靦腆，小聲的詢問、諮詢，還需要親友團激勵，頗有些先觀望一下，先觀察一番再說的味道。隨後當人越來越多，氣氛越來越活絡後，人們就變得非常大方和“勇敢”了。

有位非常秀麗的混血女孩來自明尼蘇達州，畢業後剛剛當了空姐，她的父母分別是美國人和四川人，中文慢慢說可以表達意思，她要找一個“有意思”的人。另外一個中國女孩在加州讀書，她希望找的人是“會讓我開心”的人”。一個不太強壯的小夥子在波士頓作高科技工作，他理想的人是一個“善良”的人。有位美國男性老人則簡單的是想找一位“中國人”，似乎無人要求另一半美麗英俊。

感覺前來的人女性占多半，為求性別平衡，工作人員一看到有男性探頭，就非常熱情地迎問“要報名嗎”。

也有來看熱鬧的，幾個在南京



報名現場。(牛江河攝)

住了很長時間的香港人逛到科學中心，看到醒目的大招牌後就來了。有兩個女生學的專業是電視電影，這天也扛著家什來了。也有人不想報名“拋頭露面”，但想著會不會在這種場合下“碰”到什麼機會呢，於是也來了。

據說美國專場的報名人數已破3000，從中將挑選出約14位男嘉賓和16位女嘉賓將於9月赴江蘇衛視錄製美國專場的“非誠勿擾”。

記者在人群中聽到大致兩種反應。這種活動應該多搞，現在的人忙了學習忙工作，都沒時間找對象了。這樣大家認識的機會就多了。另外一種則有些尖銳：像這種百裏挑一挑出來的“美女俊男”真的需要幫助嗎，其實反倒是那些“老弱病殘醜”需要幫助。唉，是要“錦上添花”呢，還是要“雪中送炭”，若再考慮照顧觀眾的口味，就更不容易了。

劍橋沙龍講座： 傳教士與文化傳播

【本報牛江河報導】“劍橋沙龍”於7月29日在哈佛大學燕京圖書館舉辦第37次講座，這次講座邀請的嘉賓是哈佛燕京學社訪問學者張美蘭教授，演講的題目是“清末民初基督教新教傳教士的文化傳播以及影響”。

張美蘭教授是文學博士，北大中文系博士後，清華大學中文系教授，博士生導師，並兼任清華大學中文系副主任，世界漢語教育史研究學會理事等。從事漢語史研究。出版的專著有：《近代漢語語言研究》、《近代漢語後綴形容詞詞典》、《近代漢語論稿》、《禪宗語言概論》、《〈祖堂集〉語法研究》、《〈祖堂集〉校註》、《明清域外漢語官話文獻與語言研究》。

張美蘭教授對此的研究主要以哈佛燕京圖書館館藏傳教士中文著作為資源。她介紹說基督教新教在華的傳教事業雖晚於天主教，但所著各種著作令人驚歎。1867年，偉烈亞力(Alexander Wylie)編輯了第一本在華基督教各教會漢文書籍出版目錄，記述了自馬什曼(Marshman)和馬禮遜起到1867年之間每一位傳教士的傳教工作，編入其索引的著作不下765種。

從19世紀末到20世紀20年代，美

國歷史第一個海外傳道部---美國公理會海外傳道部(American Board of Commissioners of Foreign Missions, ABCFM)搜集了大量由基督教傳教士撰寫和翻譯的中文著作，將它們運回在波士頓的辦事處。1949年和1962年兩次捐獻給哈佛大學，手稿和中文圖書分別由候頓圖書館(Houghton Rare Book Library)和哈佛燕京學社保存。哈佛燕京圖書館收藏的基督教中文文獻共近千種，中文著作有幾類：1.《新約》、《舊約》的翻譯本(含方言譯本)；2.讚美詩、祈禱文；3.聖經文選、注解、聖經普及型讀物；4.經教辯論、基督教禮拜儀式、教理問答、教規紀律等；5.基督教刊物，報紙等；6.傳教士小說和7.西學。

中文譯本《聖經》的文化傳播影響力逐漸明顯。《聖經》的許多新詞和新觀念，如：樂園、天使、末日、十字架、洗禮、靈魂、失樂園、偷食禁果、浪子回家、猶大賣友等漸漸被人們熟悉和使用。

運用生動通俗的小說宣揚教義，歷來也是基督教重要的文化傳播手段之一。例如《悔罪之大略》中那個極有天分，卻為一己私利殺人的文人郭先生最終向上帝懺悔，這種



張教授在演講。(牛江河攝)

浪子回頭的故事，很符合普通讀者的口味，也有強大的感染力。

傳教士們還用各地方言口語俗字等語言形式翻譯了大量《聖經》文獻，並編寫方言啟蒙課本和方言學著作，供當地教徒和其他傳教士使用。這些方言原始文獻是我們認識一百多年前漢語方言的語言面貌和書寫傳統的最直接和最重要的材料，中國最早的漢字拼音文本即是19世紀產生的各種方言《聖經》。

張美蘭教授最後告訴我們偉大的學者哈佛費正清教授認為西方傳教士的切身目標是要從宗教上影響中國人，但結果他們的歷史功績卻是充當了中西雙方的溝通橋樑。

波士頓著名學者、前哈佛大學教

授陸惠風也前往參加。他詢問張教授是否聯繫到波士頓當地的基督新教，他表示願意提供幫助。

從記者隨後和張教授的交談中感覺到張教授行事低調，一心一意埋頭做學問。這次她訪問哈佛期間，天天都在燕京圖書館查資料、索引，閱讀、理解後，進行概括、綜述。面對上千冊的文獻，她深感時間不夠，每天都很緊張。她說她喜歡簡單的生活，她也感慨學問這條路真不容易啊！

華埠新聞

中華頤養院免費講座：

「什麼是家庭護理服務講座」



講座現場。(鍾彥攝)

小伙伴藝術團 與劍橋中國文化中心聯歡 表演成功舉辦



小伙伴藝術團精彩舞蹈。(鍾彥攝)

【本報記者鍾彥】中國福利會少年宮上海小伙伴藝術團於8月5日首站來到波士頓，與劍橋中國文化中心(Cambridge Center for Chinese Culture, CCCC)藝術團聯系交流演出。聯歡演出於5日下午二點至四點在麻州灣社區學院(50 Oaklan St., Wellesley Hills, MA 02481)的麥肯錫禮堂舉行。到場觀眾眾多，表演非常精彩。

表演在劍橋中國文化中心的董事長的歡迎詞中開場。接下來由中文學校的校長陶凱與上海小伙伴藝術團團長，兩隊舞蹈隊的成員相互交換禮物。聯歡表演的節目非常豐富，各有特色。有劍橋中國文化中心的小鼓表演，舞蹈表演，藝術體操等等。而小伙伴藝術團的節目毫不遜色，同樣精神紛呈。有生態舞，漢族舞蹈，白族舞蹈等等。劍橋中國文化中心的舞蹈辣妹子，美麗公主，海邊姑娘等節目引來觀眾的陣陣掌聲。

上海小伙伴藝術團的小姑娘表演的傣族獨舞技壓全場，柔美的身段就像一只翩翩起舞的孔雀。白族舞蹈非常活潑，一群白族小女孩玩耍嘻戲的場景活靈活現。還有歡快的新疆樂曲中精彩的維吾爾族舞蹈。劍橋中國文化中心的藝術體操更是把全場的表演推向高潮。年紀輕輕的表演者們表

演了自由體操，球操，帶操，圈操。他們熟練的跳躍，揮動著手中的飄帶，氣勢完全不輸專業體操隊員。董事長表示，他們中更有表演者小小年紀就在美國拿過各種獎項甚至全國冠軍。

聯歡會最後在劍橋中國文化中心的大鼓隊歡慶大鼓與上海小伙伴藝術團的彝族舞蹈中結束。劍橋中國文化中心的董事長表示這次聯歡交流表演非常成功，大家各展其長，互相交流，有利於互相學習與進步。

劍橋中文學校自1991年成立以來，是東海岸第一間教學生標準中文發音，中文漢字和拼音的學校。學校學生小至幼兒園的學生，大至高中生。平時和暑假都有豐富多彩的活動。中國福利會少年宮小伙伴藝術團(以下簡歷小伙伴藝術團)是由中國福利會少年宮和上海東方電視台於1996年6月1日聯袂組建的。它的前身是國家名譽主席宋慶齡女士創辦的中福會少年宮中伙伴藝術團，成立於1955年6月1日，至今已經有50余年歷史。近年來藝術團先後參加了很多國際性活動與表演，如07年上海世界特殊奧林匹克運動會閉幕式，北京2008城市奧運文化廣場活動，以及世博會開幕式與閉幕式的表演。

【本報記者鍾彥】中華頤養院史立德學習中心於七月廿八日(星期四)上午九到十點，舉辦「什麼是家庭護理服務」講座。華康家庭護理中心(Multicultural Home Care)譚秀婷，以及該中心鄧詩詩分別以廣東話和普通話解說家庭護理服務的概念以及華康家庭護理中心的服務。

主講人譚秀婷和鄧詩詩都曾在中華頤養院工作過，譚秀婷現任華康家庭護理中心發展主任。她向大家介紹，隨著亞裔人口的增多與家庭服務市場的需求，華康家庭護理中心於上個月在昆士市開張。華康家庭護理目前已在麻省運營了十五年，第一家在麻省北部開張。目前公司正在努力拓展亞洲市場，聘請了一批新的懂中文，越南語，粵語，台山話的醫生，服務人員及護士，致力於為亞裔居民提供更好的家庭護理服務。公司有4個辦事處，分別在Lynn, Lawrence, Brighton和昆士市。

她表示公司的主要業務範圍有護士上門提供專業的醫療服務，如換藥等。家庭護理工上門提供家庭護理，包括做家庭，清潔，買菜，做飯等等日常需要的服務。護士與護理的申請程序不太一樣，申請專業的醫療護士需要向家庭醫生或者醫院提出申請，由醫生決定需要護士上門服務與否。護理的時間根據病人的需要來決定。她指出，現在市

場上有很多間家庭護理公司，但華康家庭護理更有針對性地推出懂台山話，粵語，越南語及中文普通話的家庭護理服務，更方便不懂英語的亞裔居民。公司剛培訓了一批中文護理員，已經順利畢業，男女護理員都有，可以根據客戶的要求來提供相應的護理服務。她表示公司會繼續努力推出適合亞裔居民的服務，發展亞洲市場。如親朋好友有意願做護理員，物理治療師或者護士的可聯系鄧詩詩報名參加。

鄧詩詩也表示，不同的地區可能情況不一樣，可以電話諮詢617-479-8880具體情況。她指出很大部分保險都包含在內，如Medicare, Medicaid, Harvard Pilgrim, Senior Whole Health, Tufts等等。如果不確定包不包含也可電話諮詢華康家庭護理中心，並與保險公司商量。到場觀眾很多人都有過家庭護理的經歷，譚秀婷表示，如果正在使用另外一間家庭護理公司而想換成華康家庭護理的，也歡迎來電諮詢換公司的程序。

中華頤養院史立德學習中心每個月都有免費的健康講座並贈送免費早餐，如上個月是肝癌的健康常識普及，九月份又會有新的話題。八月二十五日星期四上午9點到10點有歌聲迎中秋的活動，屆時還會有幸運抽獎，由於座位有限需要提前登記。詳情請致電617-778-7994聯系。



Vaneeta Sheth, 醫學博士 | Jennifer Lin, 醫學博士 | Deborah Scott, 醫學博士

在布里翰婦女醫院(Brigham and Women's Hospital)多元文化皮膚科計劃，我們瞭解不同文化的肌膚有著各自獨特的需求。我們擁有經學會認證的皮膚科醫師團隊，專精於非高加索人的肌膚和指甲，並且瞭解特定的肌膚類型對醫學和美容治療如何有不同的反應。

我們團隊在治療多元文化肌膚方面的豐富經驗，使我們可以定製最為先進的治療(包括化學換膚和雷射治療)，以適用於每位患者的獨特需求。我們相信，每種膚色都應當有最健康的肌膚。

如欲瞭解更多英文資訊，或預約諮詢時間，請致電 617.732.9300。



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活動簡訊

華埠中秋節聯歡會

華埠中秋節聯歡會將於8月14日(週日)上午10時至下午5時舉行。有各式攤位及表演節目。

昆士市中秋聯歡會

昆士市中秋聯歡會將於8月21日(週日)上午11點至下午5點，昆市亞裔協調會將在Hancock街1400至1600號之間舉辦。採用藝術表演、風箏製作和其他活動。以及有傳統與現代的亞洲音樂和舞蹈表演，兒童遊戲和手工藝製作。當地餐館將提供各種亞洲及西方美食，以及超過一百多家的供營商提供免費禮品。門票全免，於昆市中心紅線地鐵站步行即可到達,且提供免費停車場。網站：www.qincyasianresources.org或致電617-472-2200。

台灣政經講座

紐英崙中華專業人員協會和紐英崙台灣會(Taiwan Benevolent Association of New England)合作，在哈佛大學台灣文化社、駐波士頓台北經濟文化辦事處贊助下，將於8月13日(週六)下午一點五十分至五點十分，假哈佛大學燕京圖書館舉辦「台灣政治經濟的過去、現在與未來」個人的觀點座談會。已邀請者包括台灣現任立委暨天仁集團董事長李明星、曾任全球華商經貿聯誼總會第六屆總會長，擔任五個麻州獨資購物中心總裁的游勝雄，以及哈佛大學燕京學社訪問學者范雄白等人。講座將由專協前任董事長王世輝主持。

潮州同鄉會出遊

紐英崙潮州同鄉會與麻省越棉寮華人協會合作，將於8月15日至17日(週一至三)組團做三日兩夜遊，地點包括華府DC、康寧玻璃中心、赫市朱古力城、尼加拉瓜瀑布等。凡該會六十五歲以上會員，半費優待(每家庭一人)，但宜有家人陪同，自付保險費。該會歡迎越棉寮會員、親友參加。費用每人258元，八月一日截止報名，查詢或報名，可洽楊克敬617-423-6592，或陳忠超781-864-6880，781-324-0752。

歡笑瑜珈運動

華康家庭護理中心將於8月17日(週三)早上10點半至11點在昆士市華樂耆年中心(550 Hancock Street, Quincy)，舉辦「歡笑瑜珈運動」，藉歡笑、運動，幫助出席者放鬆精神，減少壓力，產生愉快心情。查詢或報名，可洽華樂耆年中心關小姐617-471-9354，或華康家庭護理中心譚小姐617-285-9638，ltom@multiculturalhomecare.com。華康家庭護理中心轉介電話：(800)983-4262。華康家庭護理中心將於九月十二日，為該中心新設的昆士市辦公室(One Billings Road, Suite #328, Quincy, MA 02171)，舉辦開放日活動。

AARW寫作營

亞裔文化資源中心寫作營將於8月18(週四)日下午5點至7點，聚會，歡迎有興趣寫作者加入討論、分享各自的創作。查詢可洽writersgroup@aarw.org。

AARW夏日燒烤會

亞裔文化資源中心(AARW)將於8月20日(週六)下午4到7點在布魯克蘭鎮(Brookline)的Larz Anderson Park公園，舉辦夏日燒烤會，並在活動中舉辦社區團體燒烤比賽。查詢詳情可上網www.aarw.org/events，或洽 jenny@aarw.org。

寶德軒拍賣

寶德軒將於8月20日，在雙樹酒店(821 Washington St., Boston, MA 02111)舉辦首場波士頓拍賣會。查詢可洽212-845-9425，或info@pydern.com。寶德軒在大波士頓的聯繫地址為600 West Cummings Park, Suite 5375, Woburn, MA 01801。

華史會年會

紐英崙華人歷史協會將於9月9日(週五)晚在波城華埠龍鳳酒樓舉行年會暨餐會，頒發遊子獎給該會五名共同創辦者之一的胡國新，藉以感謝他協助完成該會的望合墳場華人移民紀念碑項目。該會也將頒發遊子獎給波士頓劍虹體育會，表揚該會在過去五十年間，經黃述沾的領導，在體育活動上造福了數以千計的年青人。費用每人75元，會員六十元。查詢詳情，可洽華史會行政主任伍麗華617-338-4339，或nancy.eng@chsne.org。

華康家護昆市辦公室開放日

華康家庭護理中心(Multicultural Home Care)將於9月12日(週一)下午2到4點，舉辦開放日活動，為該中心新設的昆市辦公室(One Billings Road, #328, North Quincy, MA 02171)啟用剪綵。查詢可洽617-285-9638,或ltom@multiculturalhomecare.com。該中心轉介專線為800-983-6242。

「就是吃」年度籌款會

亞裔文化資源中心(AARW)將於9月16日(週五)晚6至9點在麥德福市(Medford)的春步(Springstep, 98 George P. Hassett Dr., Medford)舉辦接待會及自助晚餐會，並有頒獎、抽獎、無聲拍賣等活動。查詢詳情可上網www.aarw.org，或洽617-426-5313。

王氏華埠青年會傳承晚宴

王氏華埠青年會將於11月5日(週六)傍晚5點半在帝苑大酒樓，舉辦第三屆傳承晚宴(Legacy Dinner)。查詢可洽陳魯誠617-426-2237，或 rchin@ymcaboston.org。

華埠社區聯盟月會

華埠社區聯盟(TCC)將於9月8日(週四)早上九點半至十一點，在波士頓華埠社區中心(BCNC, 38 Ash Street, 4th floor)舉行。

第26屆屋街節

波士頓華埠社區中心(BCNC)將於9月17日(週六)上午11點至下午2點在昆士小學遊樂廣場(885 Washington Street, Boston Chinatown)舉辦第26屆屋街節，查詢詳情可洽營運經理伍少武(Norman Eng)617-635-5129X1007，或上網www.bcnc.net。

昆市亞協免費諮詢服務

麻州政府兒童及家庭部社工，能說流利廣東話的陳世力(Brian Chan)，將在9至12月間，每月第一及第三個週四的下午一點至四點，在昆市亞協會址內，免費為民眾提供諮詢服務，解答有關房屋，包括心理健康的醫療，以及社會福利，與家庭有關的

各項政府服務。昆市亞協董事潘鑑成，工作人員梅李若莎也將在現場提供服務。九月份的免費諮詢時間為九月八日、廿二日(週四)下午一至四點。查詢可上網www.quincyasianresources.org，或洽617-472-2200

華美銀行二季淨利達6千零50萬美元 每股獲利成長86% 達0.39美元

華美銀行之控股公司華美銀行集團（East West Bancorp, Inc.，股票代號EWBC，於NASDAQ交易）七月二十日公佈2011年第二季度盈利報告，第二季淨利達6千零50萬美元，較去年同期增加2千4百20萬美元或67%，第二季每股獲利0.39美元。較去年同期增加0.18美元或86%。

華美銀行董事長兼最高執行長吳建民表示，大環境對金融業的經營發展仍然充滿挑戰，第二季度業績的卓越表現，顯示管理層相應採取的措施確實發揮作用，他對華美銀行數季以來的穩定獲利表現甚感欣慰，展望未來，該行將繼續利用聯繫中美的營運策略，發揮分行網跨越中美及美國東西兩岸的優勢，設計推出創新的銀行服務，更進一步提升競爭力，擴大市場佔有率，進而增進銀行的獲利。

吳建民表示，該行持續首季成長趨勢，第二季度淨利達6千零50萬美元，每股獲利0.39美元，較第一季度增長4百50萬美元或8%。銀行的整體表現優異，存、貸款款強勁成長，截至今年六月底，銀行總資產近2百20億美元，較去年同期增長10%；銀行的平均獲利資產達1百94億美元，較去年同期增加11%，較第一季度增加4%。

Renew Boston 計畫

波士頓市政府及其合作機構現正為合格的住宅用戶提供簡單及免費的家庭能源評估。服務包括免費提升能源質素，安裝保溫，防止漏風，節水等設備及高效率的燈泡。

家庭能源的評估之後，我可以得到什麼？

在家庭能源評估的那天，一個波士頓的能源專員會完成一份分析報告，確定防寒保暖選項。這一份析結果之後，我們將安排承包商提供高達\$3,500的保溫和防止漏風等裝置服務。

我是否合申請條件呢？

如果你住在波士頓市的1-4家庭和符合聯邦“低到中等”收入標準，你就符合申請資格。即使你的收入過高，你仍可能符合其他項目的申請條件，查詢詳細資訊，請流覽網站：www.renewboston.org 參閱資格部分，或只需到華美福利會填寫一份家庭能源評估申請表格，我們的代表將很樂意幫助你。

這項計畫提升什麼家庭能源質素呢？

Renew Boston計畫及其合作機構為參加的人士提供免費的能源質素提升，服務範圍包括全面性的家居能源評估和根據結果，提供高達\$3,500家庭保溫，防止漏風的提升服務。參加的客戶也可能合條件獲得其他免費的高效節能產品。

我如何參加？

只需到華美福利會填寫一份家庭能源評估申請表格，並回答幾個簡單的問題。一旦你登記後，我們的專業能源代表，將作出審核，與你討論能源節約問題，並安排能源評估。

參加此項計畫的資格

- 居住在1-4家庭的波士頓市居民
- 收入在在波士頓市 (AMI) 的60-120%標準（請參閱以下的入息圖表）：

家庭人數	年收入
1 人家庭	\$30,751 to \$61,502
2 人家庭	\$40,213 to \$80,426
3 人家庭	\$49,675 to \$99,350
4 人家庭	\$59,137 to \$118,274
5 人家庭	\$68,598 to \$137,196
6 人家庭	\$78,060 to \$156,120

歡迎租戶符合收入條件的房東參加此項計畫服務，以提高他們的物業的能源性。有興趣參與的租戶必須得到房東安裝能源設備批准。

如果我不符合這些申請資格，我怎樣才能降低我的能源費用呢？

如果租戶或房東的收入比以上為低，華美福利會可為你作出其他安排。

屬於收入過高的人士，仍可能符合其中一個贊助機構MassSAVE 的條件，他們將提供方案，以減低能源帳單的費用，並提供高達成本75%的家庭節能計畫提升。不管你的收入，只需與華美福利聯繫。我們樂意幫助你改善家庭節能的處理。

聯繫電話：617-426-9492 分機 228 或 0
Email: ken@aaca-boston.org，或親臨 87 Tyler Street 5/FI., Boston, MA 02111華埠泰勒街87號5樓查詢。



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Allston/Brookline 柯士頓/布魯克蘭
230 Harvard Avenue, Allston
MA 02134 | 617.738.1717

Boston 波士頓中國城
6B Harrison Avenue, Boston
MA 02111 | 617.338.0290

Quincy 昆市
President Plaza, 219 Quincy Avenue, Quincy
MA 02169 | 617.328.8818

Asian American Civic Association

華美福利會

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Wish the Community a Happy August Moon!

WORKFORCE DEVELOPMENT

- Building Energy Efficient Maintenance Skills (BEEMS)
- Careers in Banking and Finance (CBF)
- Automotive Repair Training (PACE)
- Boston Adult Self-Sufficiency Project (BASS)
- Employment Center
- Energy Efficiency Technician Apprenticeship Program (EETAP)

EDUCATION

- English for Speakers of Other Languages (ESOL)
- Next Steps Transitional English Program
- Tufts Medical Center Workplace Education
- Internet ESL (Distance Learning)
- Learn at Work at South Cove Community Health Center

YOUTH INITIATIVE

The AACA Youth Initiative strives to foster the growth of young people by providing an environment for youth empowerment and global citizenship in the scope of a "wall-less" classroom. The Initiative is focusing on youth career pathway and entrepreneurial training.

BUDS & BLOSSOMS

EARLY EDUCATION AND CARE CENTER

AACA provides child care services to infants, toddlers and preschoolers. Buds & Blossoms combines the highly acclaimed Reggio Emilia approach to early education with Mandarin immersion environment.

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- Employment Counseling & Placement
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- Fuel Assistance
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- Homebuyer Courses
- Translation & Interpretation
- Food Stamp Outreach & Education

中秋快樂



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visit www.aaca-boston.org